The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. — "The Church of the Living God, the Pillar and Ground of the Truth." — VOLUME XXI. NO. 30.—WHOLE NUMBER 1070.

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH,	At 9 A. M.	and 3 P. M
" ST. LUKE'S CHURCH,	8 "	" 5 "
" CHURCH OF THE ANNUNCIATION,	8 "	
" CHURCH OF THE HOLY COMMUNION	8 "	" 6 "

Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7

" EMMANUEL CHURCH,	8 A. M. and on Fridays and Holy Days,	6 P. M.
CHURCH OF THE TRANSFIGURATION,	8 "	" 6 "

And, on Saints' Days, a Lecture after Evening Prayer.

" GRACE CHURCH BROOKLYN HEIGHTS,	6 "	6 "
On Fridays, Evening Prayer with Lecture at		8 "
St. Luke's Church, Brooklyn,	8½ A. M.	

Calendar for September.

19. }
20. } Ember Days.
21. Fourteenth Sunday after Trinity, St. Matthew, the Apostle.
28. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

5. Sixteenth Sunday after Trinity.
12. Seventeenth Sunday after Trinity.
18. Feast of St. Luke the Evangelist.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
28. Feast of St. Simon and St. Jude, Apostles.

Poetry.

The Ladder of St. Augustine.

BY H. W. LONGFELLOW.

Saint Augustine! well hast thou said,
  That of our vices we can frame
A ladder, if we will but tread
  Beneath our feet each deed of shame!

All common things—each day's events,
  That with the hour begin and end;
Our pleasures and our discontents
  Are rounds by which we may ascend.

The low desire—the base design,
  That makes another's virtues less;
The revel of the giddy wine,
  And all occasions of excess!

The longing for ignoble things,
  The strife for triumph more than truth,
The hardening of the heart that brings
  Irreverence for the dreams of youth!

All thoughts of ill—all evil deeds,
  That have their root in thought of ill,
Whatever hinders or impedes
  The action of the nobler will!

All these must first be trampled down
  Beneath our feet, if we would gain
In the Bright field of Fair Renown
  The right of eminent domain!

We have not wings—we cannot soar—
  But we have feet to scale and climb
By slow degrees—by more and more—
  The cloudy summits of our time.

The mighty pyramids of stone
  That wedge-like cleave the desert airs,
When nearer seen, and better known,
  Are but gigantic flights of stairs.

The distant mountains that uprear
  Their frowning foreheads to the skies,
Are crossed by pathways that appear
  As we to higher levels rise.

The heights by great men reached and kept,
  Were not attained by sudden flight,
But they, while their companions slept,
  Were toiling upward in the night.

Standing on what too long we bore
  With shoulders bent and downcast eyes,
We may discern—unseen before—
  A path to higher destinies.

Nor deem the irrevocable Past
  As wholly wasted—wholly vain—
If rising on its wrecks, at last,
  To something nobler we attain.

Graham's Magazine.

Selected Matter.

The Charge to Peter to Feed the Lambs of Christ.

A Sermon preached on occasion of the Quarter Centennial Anniversary of the General Protestant Episcopal Sunday School Union, in St. Paul's Chapel, New-York, on the second Sunday after Trinity, being the Feast of St. Peter, in the year of our Lord, M,DCCCLI, by the Rt. Rev. WILLIAM ROLLINSON WHITTINGHAM, D. D., Bishop of Maryland. Published by request.

St. John xx. 15.—Jesus saith to Simon Peter—Simon, son of Jonas, lovest thou Me more than these? He saith unto Him—Yea, Lord, Thou knowest that I love Thee. He saith unto him—Feed My Lambs.

(Concluded.)

I shall not now discuss the nature of the charge to this one ministry, through its symbol, Peter, to feed the flock of Christ. Our attention must for this time be limited to a peculiarity in the form of its first address.

Three times the apostle was bidden by the chief Shepherd to feed His flock. I have already said that in this he was at once rebuked and warned, in reference to his three-fold fall. Thrice he had denied his Lord, in the hour of His bitter suffering; now, when triumphant over death and hell, and about to send His servants forth to conquer in His name, the Lord requires their leader first to make three-fold profession of His love. "He saith unto him," once, and "again the second time," and "the third time," "Simon, son of Jonas, lovest thou me?"

But the first time, He did not *only* ask him, Lovest thou me? but said, "Lovest thou me *more than these*?"

Before his fall, Peter had professed *that he did.* When Jesus had told the eleven, "All ye shall be offended because of me this night, for it is written, I will smite the Shepherd and the sheep of the flock shall be scattered;" "Peter answered and said, Though all men shall be offended because of thee, yet will I never be offended." He had contrasted himself with them, and professed superior constancy in love. He was at the time punished by the prediction of his miserable defection from his vaunting profession.

Now, our Lord seems, in pity for his repentant, and humbled disciple, to have recalled the memory of that profession, not so much to expose the hollowness which had become so wretchedly manifest, as to recognise a basis of truth. He will restore Peter to his place among the apostles, by making *him personally* the recipient of the charge made *to all officially.* But in doing so, He will exact an acknowledgment of the sin which had given him a bad pre-eminence in coward recreancy Yet at the same time, He will so contrive that acknowledgment, as to imply a concession to the poor penitent, that though self-deceived, he had not been a *mere* deceiver—that his pretension to "love more" was not *utterly* groundless, frail as his love had shown itself to be.

It is not, indeed, expressly conceded or affirmed by our Saviour, that Peter *did* "love more;" but by asking whether he did, and framing a corresponding rejoinder to the humble answer of the conscience-striken apostle, He does, as it were, show a disposition to admit it. Only once He puts the question in that form, "Lovest thou me *more?*" and though the Apostle dares not speak of his *relative love*, or repeat his boast of loving more than others, yet that once only the charge assumes a form peculiar in adaptation to the peculiarity of the question. "Lovest thou me *more?*"—then "feed"—not, as the other times, my sheep, but—"my lambs." "Lovest thou me? then feed"—is the substance of all three charges, compressed in one. "Art thou my minister? Thou must love me, ere thou canst do my work as such;" is the lesson taught—a lesson of diligence and faithfulness to a returning penitent. But, choosing to advert at once to the reason why the charge, notwithstanding the sin which had made the question and its implied lesson needful, was still addressed to him as foremost of the equal band, the Lord at once recalled the memory of the former profession of the apostle, and repeats in one word many of His own earlier teachings, by asking, "Lovest thou me more than these?" and for that time, only, bidding him, because he loves, to feed; but because he loves, more, to feed the lambs of the flock.—Not the great ones, not the mighty or the wise, the noble or the distinguished, are to be the pre-eminent trust of the disciple pre-eminent in his love—but the lambs of the flock, because he is pre-eminent, are to be his charge.

Thus understood, my brethren, and beyond question, when attentively considered with reference to all its circumstances, it must thus be understood; the first charge of our Lord to Peter teaches us no less than that *the care of the* LAMBS *of the flock of Christ is the first duty of His Church*, and *pre-eminently the work of love.*

"Lovest thou me more? then feed my lambs." What treasures of love enshroud themselves in that one word of tenderness! *My lambs*—the little ones whom I seek in their helplessness, and rescue from the devourer, and gather in mine arms of mercy, and carry in my bosom to cherish and nurture for myself. *My* lambs—whom my blood has purchased to be my own peculiar possession, whom I have numbered with my people, and sealed with the signet of my love, and called by my Name, and washed from their birth-pollution, and clothed with mine own righteousness, to present them to my Father as heirs of the Heavenly blessing. My *lambs*—whom I, the Lamb slain from the foundation of the world, deign to make partakers of my sacrifice, and to offer with myself, and invest with my own spotless innocence, and prepare to be my followers in lowliness, and harmlessness, and meek endurance, and guileless simplicity and love.

Take these, and feed them with food convenient for them—adapted to their age and needs.—Give them the sincere milk of the word, that they may grow thereby. Teach them the truth in its simplicity. Train them in love in its purity and perfectness. But teach them *my* truth, and train them in *my* love. The word of my gospel, as it comes from Me, its means and provisions, as I have instituted and furnished them, are the birthright of my little ones. Rob me not of their due nourishment, by weak compliance with man's devices, which will eat as doth a canker, and starve or poison while they pretend to feed. Treat my lambs as *mine*, not *yours*; and give them what *I* have provided for them; not the mingled food of compromise between truth and error, compounded strangely of the things heard of faithful men among many witnesses, and the profane and vain babblings of those that oppose themselves.

It is hard to say whether there is more irreligion or false philosophy in the modern invention of a religion of fundamentals for the young, to be taught them until they come of age to add on for themselves the superstructure of a choice among the thousand conflicting opinions and professions by which the face of Christendom is seamed and scarred. If the pretension is really carried out, and no more taught than none deny, it is an open inroad upon the truth of GOD, assuming to depart and parcel it out at man's mere pleasure, to be used or not, as his views of expediency shall dictate. Who made us judges and dividers, to say what shall be insisted on, and what not, of all that GOD has taught us and done for us? Who gave us the right to lay aside what we find in the word of truth, and say that our children can do without it; infinite wisdom was mistaken in thinking that they needed it; infinite love less regardful of the tenderness of their feeble minds than our superior kindness, in making no exception in their behalf?

But, in fact, this charge of sinful presumption attaches to the theory only, while the practice is liable to a very different objection. In that, either the negation takes a positive form, and what is in the outset assumed as the minimum of truth comes in the end to be regarded as the whole, and even pertinaciously insisted on as such, to the exclusion, as error, of every positive addition; or else with the diminished remnant of pretended fundamentals, there is simultaneously conveyed a supplement of so-called denominational peculiarities, to make up in party-colored patchwork an ill-assorted and incongruous whole.

It is miserable delusion to take such maimed and distorted substitutes for Christian teaching, in fulfilment of the command of Christ to feed his Lambs. Christian teaching is the teaching of the whole man in the child. Head, heart and body are to be schooled at once, if the schooling is done for Christ. Mind, will, and affections are to be trained together, if the little ones are trained for Him. His own means are to be used for the accomplishment of His ends. His children must know their parentage. The members of His body must be taught their place and functions. His household vessels must be purged in habit and disposition and desire, and for that end must know and obey His discipline, and be brought up in His steadfast fear and love, not by theory, but in the stern reality of daily practice, that they may be meet for the Master's use, and sanctified unto every good work. The nature and constitution, the organization and working, of *the Church* of Christ, must be at least practically, and in measure theoretically, too, learned among the very first rudiments of Christian knowledge, by those who are really taught and trained for Him. It is not as His lambs that they are fed, unless they are taught to know His fold, and the Shepherd's voice, and how to distinguish his green pasture from the poisonous herb and stinging nettle.

On these grounds, brethren, was our Sunday School Union established a quarter of a century ago. It was organized to furnish, by united effort, a more efficient instrumentality for the nurture of Christ's Lambs in the doctrine and discipline of our pure branch of His Holy Church, than had previously existed. It assumed no control, it ventured no interference, in any branch of the ministerial work It dictated to no man what to teach; it prescribed to no man what to do, nor what to leave undone. In its constitution, the mild wisdom of a White; the deep sagacity and zealous energy of a Hobart; the pure simplicity of a Griswold, and the overwhelming love of a Channing Moore, among the rulers of the Church, united; while of the inferior orders of the clergy and of the laity, hosts of those who had long been foremost in every work of love, and who had most attained repute for experience, and real and practical efficiency, were eager to approve the design, and lend efficient aid in carrying it into execution. All felt that the Church had need of such an instrument. All rejoiced to assist in its creation, and looked forward to the happiest results from its operation.

Nor have those anticipations been disappointed, at least in the kind, if not in the degree, of good effected. Few know, because few have taken the pains to inform themselves, how very much, of the extraordinary prosperity of the Church during the quarter-century of the existence of the Sunday School Union, is attributable to the quiet, but extensive and incessant agency of that institution, in providing and distributing to those authorized to feed the lambs of Christ, food adjusted to their wants, pure and wholesome, substantial and yet palatable, imparting the truth of GOD in its entireness, and the discipline of Christ in its sincerity.

It was no part of the design of the Sunday School Union, nor has it been in the execution of its mission, to trench upon the responsibilities or authority of the ministerial office, nor yet to assume infallibility in the dictation of opinion, policy, and line of action to the laity. With variety of opinion within the Church, it has nought to do. With conflicting preferences, as to modes of action in accomplishing the Church's work, it does not concern itself. The mind of the Church, *as embodied in the Prayer Book*, is exclusively its standard, not of *opinion*, but of *principle*. Its aim is to furnish helps for the inculcation of that mind, and for its development, in sufficient quantity and variety to enable *all* to select from among them such as each, in his peculiarity of preference, shall incline to use.—With steadiness and success that aim has been carried out. A few tried and faithful men have persevered in cares and labors for that end during the whole period of the existence of the Union. If ever oneness of design and effort characterized an institution of the kind, it is eminently the praise of this. With singularly feeble help from the great body of those who yet heartily approved, and greatly profited by their labors, the managers of the Union have gone on quietly and painfully toiling forward, providing food to be imparted to tens of thousands of the Lambs of Christ, and calling on others to come and help in its distribution; until now, when almost a generation has passed on, and the fruit of their first labors is beginning to be perceptible in the ripened characters of men and women whom they have helped to form, the good providence of GOD has at once rewarded their past diligence, and increased their opportunities by the munificent bequest, which a venerable member of the Church has nobly made available before it could be claimed. Large as it seemed, viewed as a single bequest, that gift was small, campared with the work done and yet to do. Its reception has merely put the institution in condition to work advantageously, if liberally employed. What is now wanted, is *general* interest and exertion. Well organized, on a stable basis, matured by much experience and great care, the Sunday School Union is at once the Church's magazine of food, and commissariat of supply, for the fulfilment of her Lord's behest to feed his Lambs.

And this behest is binding upon all of us—upon the great body of the Church, as well as upon the ministry, which is only its appointed organ for the due performance of certain of its functions. It is binding upon you, my brethren—upon all here present, in your several stations; as much, in proportion to those stations and their attendant responsibilities, as upon him to whom, as the symbol of *you*, among all the rest who ever made, or shall ever make up the body of the Church, it was first addressed: *Love ye your Lord? Then feed His Lambs*

It is binding upon us; but how have we fulfilled the injunction of Christ, thus laid upon us? This is a portion of her work in which the Church has been more negligent than others with whom, in contemplation of the purity of doctrine and fullness of ordinances that we enjoy, and of the rich streams of sacramental grace that we partake of constantly and without stint, we should in our pride be, perhaps, unwilling to put ourselves in comparison. Rome, with all her corruptions, her terrible departure from the truth, and her miserable shortcomings from her duty, yet sets us an example of untiring zeal in striving to fulfil, as well as she knows how, and with what, according to the measure of her knowledge, she thinks fit food, this command of Christ to Peter to feed His Lambs. On the other hand, the many denominations of those around us who rejoice in professing the name of Christ, and are laboring in their manifold devices of human origination to carry out what they deem His will, are earnest and persevering in their efforts to guide into their several ways, and train in them, to the best of their ability, the young of the flock, with whom they consider our Lord's command to have put them in charge. The Church only seems to be neglectful of that solemn trust. We, the children of the Church, only, seem disposed to fold our arms in calm and selfish satisfaction with our superior advantages, and indolently enjoy by ourselves in quiet the morsel which we call our own, careless of the duty which lies on us, of supplying those whose very ignorance that they need our aid, proves how grievously it is wanted; whose utter indifference to the spiritual food of the pure word and unadulterated ordinances, and unwillingness to come to seek them, only enhance our obligation to go out after them, and urge upon them the supplies which it is in our power to communicate.

"But we *are* doing such a work; and this Sunday School Union, now a quarter of a century old, is the proof of it." Ay, but how? I see before me men who have been engaged in this enterprise from the first—who have, from its very beginning to this day, been unfalteringly, unflinchingly tugging at the laboring oar in this skiff—this cock-boat of the Church, which, small as it is, is steadily towing the great ship safely toward her peaceful haven; but they have been laboring unaided, unregarded, unencouraged, unrewarded, almost alone. Especially has this great city, which ought to be the centre of Church influence and Church exertion, as it is the centre of worldly wealth and influence and enterprise—especially has this great city been shamefully wanting in its duty. I blush—I blush to think or speak of the miserable meanness and littleness of what has been done here by this institution, doing in the name of the Church the Church's work in this our day.

And when *that* day shall have come, and we shall stand before the throne, and the Great Shepherd who gave us, in Peter, all and each our charge, shall ask, "Where are the lambs of my flock, whom I gave into your hands?—where are 'My' lambs, that I purchased for myself with the price of my own blood, and would fain have clothed fully with Mine own perfect righteousness, and sanctified to be Mine forever? Where are my 'lambs,' the young and tender ones whom I loved, and whom I gave unto you to feed, and to keep within the green pastures and by the still waters, and not suffer them to wander abroad to feed on poisonous herbs, among stinging nettles, and fall into the clutches of the destroyer? but whom *ye* have neglected and despised; whom *ye* have allowed to stray—yea, driven into strange pastures, where they have famished or been devoured; whom *ye* have starved, when ye should have fed them with the sustenance I had abundantly placed in your hands for them; whom, when I had saved and claimed them, *ye* have caused to perish; whose precious souls, in my sight of such costly price *ye*, by your unfaithfulness, *have murdered?*" When these questions shall be addressed to us, shall not our ears tingle with the sentence, "Verily, I say unto you, inasmuch as ye did it not to one of the least of these, YE DID IT NOT TO ME!"

An Extract

FROM THE AGGRESSIVE NATURE OF THE GOSPEL AND THE EXPANSIVE POWER OF THE CHURCH.

A Sermon preached in St. Philip's Church, Charleston, on the occasion of the celebration of the Third Jubilee of the "Society for the Propagation of the Gospel in Foreign Parts," by Thomas John Young, Assistant Minister of St. Michael's Church.

The debt of gratitude which we owe to the "Society for the Propagation of the Gospel," for "a long continuance of nursing care and protection" extended to the Church in these United States, and especially to our own Diocese, is large indeed—a debt which we can never repay, and the only return for which that we can make is to extend to others who are now as destitute as we once were, the blessings which have been conferred on us. All that we are, we owe, under God, to this noble Society. In the year 1702, when its first Missionary was sent to this country, and when our population was 250,000, the number of Episcopal Clergymen in the United States could not have exceeded six.* In the same year the population of South Carolina was 7,000,† and there was but one Clergyman in the State.‡ From this small beginning how great has been the result. In 1776, when the tie which bound us to the Mother Country was dissolved, there were eighty-six Missionaries,§ besides twenty-one schoolmasters and catechists in the United States. In South Carolina there were twenty parishes with settled Clergymen, ten of whom were Missionaries. Of these twenty parishes, the following owe their origin to the Society: St. James', Goosecreek‖; St. Paul's, Stono ¶; St. John's, Berkeley **; St. Andrews ††; Christ Church ‡‡; St. Thomas'*; St. Helena's, Port Royal Island†; St. Bartholomew's ‡; St. George's ‖; Prince George's, Winyaw§; and Prince Frederick's.¶ The parishes of St. Philip,** Charleston; and St. James', Santee,†† and St. Peter,‡‡ also experienced the bounty of the Society.

The Revolution necessarily dissolving our connection with the Society, arrested, for a time, the progress of the Church in this country.‖‖ But its course has still been onward; and seventy-five years have effected a wondrous change. There are now in the United States, twenty-nine Dioceses, thirty-two Bishops, one thousand five hundred and fifty-seven Priests and Deacons, and one hundred and fifty-two Candidates for Orders. In this Diocese there are fifty-three Parishes and several Missionary chapels and stations, one Bishop, sixty-six Priests and Deacons, and six candidates for Orders. The progress of the Church in the United States, and especially in this Diocese, has been a gradual one—so gradual as scarcely to be perceptible.§§ "The seed has sprung and grown up, *we know not how*:" and yet, "a little one has become a thousand, and a small one a strong nation."¶¶

Whilst we rejoice in the progress of the Church in our country, let us not forget the hand that nurtured us in our day of weakness and helplessness. Let our prayers go up in behalf of our Mother Church of England. God has assigned to her a mighty work, and upon her rests a fearful responsibility. We may hope to follow in her footsteps; but rival her we cannot. Upon the territories of England "the sun never sets;" her ships are upon every sea; her commerce has spread through every land; her empire extends over a seventh part of the world's inhabitants, and more than a seventh of the earth's surface.* The "ten talents" have, indeed, been committed to her trust; and, as it has well been said, "though the least among the nations, she has surpassed them all in the wide spread of her influence, and the amount of her responsibility; and in all this we cannot but feel that the finger of God and the day of her visitation is upon her." Let us pray for her, for she needs our prayers. Let our prayers also ascend to the throne of grace in behalf of the Societies within her bosom, which are laboring for the advancement of our God and His Christ. Let us, too, not forget to praise the God of heaven for the great good which it has pleased Him to make that Society, whose third Jubilee we are celebrating, the instrument of effecting; and especially for what it has done for our own country and Diocese. Above all, let us show our gratitude, by imitating the holy example which it has set before us; and labor to extend to others the blessings which it was the means of conferring on us and our fathers.

* The estimate in the discourse was based upon the fact, that in the year 1679, twenty-three years before the Society sent its first Missionary to America, the Bishop of London had found, "by inquiry, that there were not at that time more than *four* Episcopal Clergymen on the continent of America." (Hawkins' Hist. Not. p. 14.) Since the discourse was preached, however, a copy of the first report of the Society has come to hand, from a tabular statement in which it appears that there must have been a larger number than that mentioned. In New England there were four Clergymen, two at Boston, one at Braintree, and one at Newport. (There are now in these States, two hundred and thirty-eight Clergymen.) In New York there seem to have been five. (There are now three hundred and eighty-two.) In New Jersey, none. (There are now sixty-one.) In Pennsylvania, two in the city of Philadelphia. (There are now one hundred and fifty-five.) In Maryland, sixteen. (There are now one hundred and twenty-four.) The number in Virginia is not mentioned, though it is stated that there were fifty parishes, with about thirty Chapels of ease. This would lead us to believe that there must have been a comparatively large number of Clergymen here. But Dr. Hawks (in his Narrative of Events, &c., &c. p. 64,) mentions that, in 1661, "most of them [these Parishes] were destitute of Clergymen, as the whole number of Ministers in the Colony was about one-fifth of the number of Parishes." The number at that time, then, must have been about ten. In 1702 they could not have exceeded fifteen. (There are now one hundred and nine.) In North Carolina, one recently sent out. (There are are now thirty-eight.) In South Carolina, one. (There are now sixty-nine.) This would make the whole number in the United States, forty-four; a larger number than there is reason to think, were really engaged in the discharge of clerical duty.

† Hawkins' Hist. Not. p. 23.

‡ Rev. Edward Marston, Rector of St. Philip's Church, Charleston. There had also been another Clergyman, the Rev. Wm. Corbin, at Goosecreek; but he had resigned his Parish.

§ It has often been said that the Missionaries to this country were generally men, whose characters, for piety and learning, were of a low order. So far as this matter has been examined by the preacher, though his investigation has been principally directed to those sent to South Carolina, he is convinced that the reverse of this is true. They were generally pious, zealous, faithful, devoted men, not inferior in intellectual attainment to the Clergy of any country. That there were exceptions is not denied, but they were very few.

‖ The first Missionary to this Parish, was, as has been already mentioned, the Rev. Samuel Thomas. The number of communicants was, at first, but five, but they soon increased to thirty-two. Great pains were taken for the instruction of the Negroes. Mr. T. was succeeded in 1706 by the *Rev. Francis Le Jau, D. D.* (Humphreys writes the name Le Jeau), who appears to have been a faithful and devoted Missionary. The Parish then consisted of "one hundred families, making up one thousand persons, much the greater number of which were members of the Church of England. The first year of his mission he baptized twenty-one children, the second nineteen, and the number of Communicants increased to thirty-five." He died very much lamented, in the year 1717; and was succeeded in 1720, by the *Rev. Mr. Merry*, who remained but a short time at Goosecreek. He was succeeded, in 1724, by the *Rev. Richard Ludlum*, who dying in 1728, bequeathed all his estate, amounting to £2,000 Carolina currency, "*for erecting and maintaining a school for the instruction of poor children of that Parish.*" See Dalcho's Hist. Account, &c. for the history of this Parish to the year 1820.

¶ The first Missionary to this Parish was the *Rev. Mr. Dun*, who was sent out by the Society in the year 1705.

** The first Missionary to this Parish, after the Rev. Samuel Thomas, who, residing at Goosecreek, officiated on the three branches of the Cooper river, was the *Rev. Robert Maule*, who arrived in 1707. "This good man's labors were attended with success, the people regularly came to Divine Service, and many frequented the Sacrament; and the whole body of them were influenced to lead more orderly and Christian lives." Worn out by fatigue and anxiety, Mr. M. died in 1715.

†† The *Rev. Alexander Wood* was the first Missionary to this Parish, and entered upon his duties in 1707. He was "a very deserving man."

‡‡ The first Missionary to this Parish, was the *Rev. Gilbert Jones*, who arrived in 1711-12. But the Rev. Edward Marston and the Rev. Richard Marsden, had officiated there in 1708. Occasional services had also been rendered by Commissary Johnston, Mr. Maule and Mr. Hasell. Mr. Jones was a very diligent and earnest man. Though very poor, he refused to receive contributions from his parishioners, whom he thought poorer than himself.

* After the Rev'd Samuel Thomas, the *Rev. Thomas Hasell* was the first Missionary in this Parish. He had been sent out as a deacon in 1705, and had been employed as a Catechist in Charleston. But after his ordination as Priest, in 1709, he was sent to this Parish. He had, as Humphreys tells us, "very good success in his ministry, was respected and loved by his Parishioners, and a great many persons of unsettled principles were induced to hold a firm faith. A great many young persons descended of Dissenters of various tenets, conformed to the Church of England, and several young men of French parentage in Orange quarter, who understood English, constantly attended his Church."—He remained in this Parish thirty-five years, having departed this life on the 9th November, 1744. Many of his descendants are still in Carolina, and several of them have imitated the example of their pious ancestor and devoted themselves to the Lord in the ministry of His Word and Sacraments. The Rt. Rev. C. E. Gadsden, D. D., Bishop of the Diocese, the Rev. Philip Gadsden, Rector of St. Paul's, Stono, and the Rev. C. P. Gadsden, Assistant Minister of St. Stephen's Parish, are among the number of these.

† The *Rev'd William Guy* was the first Missionary to this Parish. He commenced his labors in 1713. "Though there had been some Anabaptist and Presbyterian teachers here, yet at his arrival the public had no teacher of any persuasion, and lived all without using any kind of public Divine worship. Mr. Guy performed service in the houses of the planters, "sometimes in one part of the Parish, sometimes in another, that all the people, at times, might have an oppoftunity of coming to Divine worship." There were about seventy families in his cure.

‡ The *Rev. Mr. Osborn* was sent to this Parish in 1713, and found in it about one hundred and twenty familes scattered through the country at great distances from each other. He officiated at five different places, some of them twenty miles from his residence. He was very diligent and successful in his work, and very soon after his settlement in the Parish he had baptized seventy persons, many of them adults.

‖ The *Rev. Peter Tustian*, was sent, in 1719, to this Parish, which, until 1717, had formed part of St. Andrew's. He remained but a short time, and was succeeded in 1723 by the *Rev. Francis Varnod*, who was very successful in his labors, and the year after his arrival, the Christmas Communion found fifty communicants at the holy table. Seventeen of these were negroes.

§ The *Rev. Thomas Morritt* was the first Missionary to this Parish, which had been formed in 1725. He arrived in 1728, and remained until 1734, when he removed to Prince Frederick's Parish.

¶ After the resignation of Mr. Morritt, which was caused by the people becoming dissatisfied with him, soon after his appointment, the Society sent to this Parish, in 1736, the *Rev. John Fordyce*, who continued the Rector until 1751, when he died.

** The *Rev. Commissary Johnston*, Rector of St. Philip's Church, received, from the Society, a missionary salary of £50 per annum. In the year 1711, the *Rev. Wm. Guy* was appointed by the Society teacher of the school in Charleston, and Assistant to the Rector of St. Philip's Church. In 1728, the *Rev. John Lambert* was appointed to the school, and also afternoon preacher at St. Philip's Church. In Dalcho's "Historical Account," may be found other instances of the Society's aid to St. Philip's Church.

†† The *Rev. Philip De Richbourg*, the first Minister of the Parish, and his successor, the *Rev. Mr. Pouderous*, though not Missionaries of the Society, yet received occaıional gratuities from it. In 1758, the Society sent the *Rev. Samuel F. Warren* as its Missionary to this Parish.

‡‡ The *Rev. Henry Chiffelle* was the first Missionary of the Society to this Parish. He was sent in 1774. He was not however, the first Minister of the Parish, who was the *Rev. Joseph Bugnion* in the year 1732.

Humphreys who wrote his "Historical Account" in 1728, thus concludes his account of the Missionaries sent to South Carolina: "Thus through the pious liberality of the country, though there was scarcely any face of the Church of England in this Province when this Society was first established, there have been 13 Churches and 4 Chapels of Ease since built, a Free School hath been erected at Charles Town. The whole body of the people have had the advantage of the administration of God's Word and Sacraments, and such a light set up among them, as it is hoped, no age shall see extinguished." In the conclusion of his work, he says: "The success of the Society's labors hath exceeded their first hopes. . . . . Above sixty Churches have been built, a very great body of people have been instructed; many schools have been opened for training up of children and youth in the knowledge of the Christian faith, and with convenient learning; and above *eight thousand* volumes of books, besides *one hundred thousand* small tracts, of devotion and instruction, have been dispersed among the inhabitants.

"In justice and honor to the Colonies it must be remarked here, how much they deserved this help of their countrymen. Great numbers of the most worthy persons in the richer Colonies shewed a very earnest and sincere zeal to have the Church of England settled among them; nay, in some Colonies, during their unsettled state, many poor inhabitants, who had scarce built themselves houses, contributed toward building Churches. They have been liberal in their poverty; and *that Providence which hath in so early a season disposed them to be a religious people, seems by that to design them hereafter to be a great and flourishing people.*"

‖‖ Of the twenty Clergymen in this Diocese at the time of the Revolution, five adhered to Great Britain and left the country. The remaining fifteen joined the Colonies, and some of them took an active part in the struggle for liberty.

§§ One fact, coming under the immediate observation of the preacher, *et cujus pars fuit*, will show the progress of the Church in one part of this Diocese. In the two parishes, Prince William's and St. Luke's, in which he officiated twenty-three years ago, and where he was the only Episcopal Clergyman, ministering in three Churches, there are now six Clergymen, eight Church buildings, and several Missionary stations.

¶¶ Isaiah lx. 22.

* "The following table is published by the Society for the Propagation of the Gospel:—

Population of the whole world, -	860,000,000
British subjects, - - - - - -	123,000,000
	Square miles.
Land area of the Globe, - - - -	50,000,000
Total British Territory, - - - -	8,100,000

Grant's Bampton Lectures.

From the Irish Ecclesiastical Journal.

The Divisions and the Missions of the Church.

There is no one who must not feel that the divisions of the Church are alike opposed to the genius of Christianity, and to the success of its efforts to evangelize the world. This is a point which no one will dispute; but we have seldom seen its truth so forcibly realized as by a fact recorded in the accompanying extract, which we borrow from the last number of our excellent contemporary, the *Colonial Church Chronicle*, and which we proceed to give without any further prefatory remarks:—

"CALCUTTA.—*The Baptismal Controversy.*—We have received the following letter, extracted from the 'Calcutta Missionary:'—

"The following minutes of a conversation which I lately had with an educated Hindu of the Upper Provinces, may be not inappropriate to your pages. I think they are suggestive. The man waited on me with a note of introduction from a friend. He told me he was come from Delhi to see Calcutta; his brother, a lad who accompanied him, being a student of the Medical College. After a few general topics of conversation, a remark that he made gave me the opportunity of asking whether he were a Christian. Instead of replying either yes or no, he said that he read and knew our Scriptures, believing them to be the word of God; and that Jesus Christ is the Son of God, and that the Father, the Son, and the Holy Ghost are one God. His avoiding a direct reply to the inquiry whether he were a Christian struck me therefore the more; and it seemed especially strange, because the name Christian is now, as I believe it always has been, assumed by, and conventionally allowed to, catechumens and inquirers of all sorts.

"Finding, upon further conversation, that he still declined, or rather seemed to make no pretention to the name, I inquired what he lacked yet of being a Christian, supposing that he believed all that he told me he believed. Although he spoke English as fluently as any native I have ever met with, and had evidently far more than a merely colloquial knowledge of it, he did not find an answer. He did not seem to be wilfully evading it, but fairly puzzled by it. He seemed perplexed to know why he was not a Christian; or why, professing to believe as he did, he yet himself could not call himself a Christian. I think that was the real phase of his mind at the moment.

"At length, I asked him plainly why he did not seek baptism? He said that he did not think it necessary,—that Missionaries and Clergymen had led him to think so—that faith, and the state of the heart, were the needful things. I asked him whether he had not met with passages in Scripture which imply that baptism *is necessary.* As he did not answer, I asked him if he remembered our Lord's commission to the Apostles, Matt. xxviii. 19, &c. He said he did. I then asked him whether, since he had declared his belief that our Saviour is the Son of God, he could justify non-compliance with so plain a command, and referred to Mark, xvi. 16. He made no reply. I then showed him Acts, ii. 37-39, and viii. 36-38, and St. Paul's baptism by Ananias, particularly pointing out verse 16 of chapter xxii.

"The texts and their context as I briefly traced it out to him, seemed new to him, so I begged him to consider them seriously, and to remember Luke, ix. 26, since he believed that our Lord did command that those who believed should be baptized.

"However, he reverted to his first position, and that in a manner which, I confess, took me by surprise.

"He said that he could not conceive how, if the passages of Scripture I had pointed out were of such force as I had said, the Church of England did not baptize. On my asking him to explain the grounds of this assertion, he said that we have substituted *sprinkling for baptizing.*—But he had, I found, never read our Baptismal Service, and so the assertion was only one he may have picked up from the Baptists, who not unfrequently make the same assertion in equal ignorance of what is in the Prayer-book. I was going on to say a few words on the *sufficiency* nevertheless of sprinkling, though apprehending it might be somewhat premature, when he effectually diverted me from doing so, by interposing that he had lately been reading Mr. Gorham's case, and he could not conceive how, if the Church did consider baptism to be so necessary, it could be such a matter of dispute in the Church.

"The 'woe unto the world because of offences' came into my mind, and I judged it best simply to refer again to Matt. xxviii. 19, and Luke, ix. 26; and we presently parted. Is there any tract on the *necessity* of Baptism, which would be suitable to give to inquirers in the state of mind in which this man seemed to be?"

There are few, we trust, who can peruse, without a sense of horror and dismay, the state of things exhibited in this extract. The most earnest supporters of Mr. Gorham's cause must surely be startled at one of the effects, as here disclosed, of the discrimination of the principles which they advocate. And yet, how can they expect, even at home—in this land which boasts

of its illumination and its Christianity, that other results can possibly ensue than those which, when occurring in heathen India, fill the mind with amazement? How few of those teachers who pride themselves, in our day, on their *exclusively* "preaching the Gospel," ever drop a hint in their discourses of the sacraments of the Gospel—if it be not, indeed, to dilate on their needlessness, or to insist upon their inferiority to other parts of religion! We would simply ask any clergyman who ranks himself with the party self-styled "Evangelical," and who may be inclined to think these remarks unfair, how often within the last twelve months he has even alluded in his sermons to the subject of holy baptism, except for the purpose of depreciating its importance, or of assailing those who believe that, in instituting this sacrament also, their Lord and Master has appointed nought in vain?

The truth is, that the result which is to be looked forward to from the extremes into which many of the clergy have rushed in the heat of recent controversy, is a total disbelief on the part of the laity of sacramental grace, and a complete oblivion of the express commands of Christ, and the universal practice of His Apostles. While men are taught to believe that religion is altogether a *subjective* matter—that *one's inward feelings* are *all* the conditions that the Gospel requires, they are too apt to forget, that although the Holy Ghost was miraculously poured forth on Cornelius, an Apostle decided that it was further indispensably necessary that he should be baptized *with water*. When, with a certain school, it is the fixed belief, that the *individual's own assurance* that he is accepted of God, is the essential and sole requisite for salvation—the members of that school, to be consistent, must obliterate from the page of inspiration the narrative which records, that a voice from heaven to Paul, followed up by the subsequent revelation to Ananias that he was "a chosen vessel unto the Lord," was considered by God himself insufficient to assure the Apostle of the Gentiles of his election, until he had complied with the command, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

From the Christian Remembrancer.

The Papal Supremacy.

Whatever may be thought of the course pursued by the Reformers, it would seem impossible to deny that they brought out facts. Bacon and Newton did not contribute more effectually towards dispelling the monstrosities of the effete physical system of the schools than the anti-papal controversialists of the fifteenth and sixteenth centuries, did towards exposing the corruptions and innovations of the Mediæval Church. What is now acknowledged to be an invention, it was once considered little less than sacrilege to have assailed. False Gospels, false Acts, false Epistles of our Lord, and His Apostles, false decretals of the early Popes, works falsely attributed to the early Fathers, false Donations of Constantine the Great and his successors, false Lives of the Saints and Martyrs; all these, and many more forgeries of the same kind, had been regarded with the same reverence as the Inspired Writings themselves; had authenticated doctrine, had settled discipline, had attested rights and privileges, had been cited and accepted as evidence, that claimed assent upon authority, till the touchstone of criticism had been applied to them, and stringent analytical tests had separated between the precious and the worthless. As a proof that the inquiry was neither partial nor one-sided, it may be observed, that the story of the female Pope, which had been accepted almost unhesitatingly from the eleventh to the fourteenth and fifteenth centuries, was first demonstrated to be a forgery by the Coryphæus of the Reformers, Blondell. Till these ecclesiastical chemists had arisen, it had been loosely taught, and credulously accepted, that the doctrine and discipline of the Mediæval Church was all of a piece, unique, and equally derived from the same authoritative source. It had been fondly taught, and implicitly believed, that there had never been two opinions about purgatory,—never a valid confession that was not auricular,—never a celebration of the Eucharist in which both kinds had been administered to the people,—never a minister at the altar that was married; that private Masses had existed from the first; that Indulgences had been instituted by our Lord and His Apostles; that service in the vernacular tongue was uncatholic; that prayers to the departed, as well as for the departed, had always been made in the Chruch, and images always regarded with the honor due to the objects represented by them. It is needless to say how effectually these delusions have been scattered to the winds; or how universally conceded and acknowledged most of the facts are for which the Reformers contended. The genuineness of the Decretals of the first Roman Bishops with the Donations of the first Christian Emperors, there is not a single writer of the ultramontane school who would now defend; and there is scarce a volume in the Benedictine editions without a copious Appendix containing spurious pieces of nearly the same length with the acknowledged works. Nor can the facts connected with doctrine and discipline be gainsayed, however they may be glossed over or evaded. For instance, nobody would think of asserting in our days that Purgatorial Fire was a doctrine that obtained from the first, or that when it first came into notice it was held in the exact sense of the modern dogma; or that auricular confession did not supersede, from the days of S. Leo, the public exomologesis, or that it was obligatory before the Lateran Council under Innocent III., A. D. 1215, or that the Eucharist was generally administered in one kind to the people before the twelfth century; or that unleavened bread was not considered a great innovation in the days of Photius; or that private masses were known to the ancients; or that indulgences were not considered mere relaxations of the canonical discipline when they were first granted by the Bishops in the fourth century; or that the early liturgies were not composed in a language understood by the people; or that praying for the departed was not a primitive custom, but praying to the departed a far later idea; or that images were not forbidden by the earlier Councils, and first allowed to be adored by the second Nicene Councils; or that the dead bodies of the saints were kept, and not interred in the first ages.

The true state of the case has been so clearly and irrefragably shown, that one is loth to do Roman Catholics the injustice of supposing that they can regret that it has been brought out; or that they should be so blinded by prejudice and party-spirit as to prefer that the world should be under a delusion, and their cause aggrandized, rather than that the truth should be spoken, and their cause suffer, or at least for a time be imperilled. For if their position is a true one, it cannot be damaged in the end by cutting from under it the false grounds upon which it had previously rested, and by letting the whole truth be known. We repeat that we cannot do them the injustice of supposing that they deny the Reformers indirectly or directly to have been instrumental to a great blessing, namely, the unmasking of error, and the bringing to light of the real facts of the case, whatever may be thought of the spirit by which they were impelled. And if this be so, as we trust it is, we can scarce conceive a rational person in the Roman communion, who would not inwardly and in his own judgment (if there can exist such a thing in a Roman Catholic) think the English Church hardly used, when she is treated as heretical and refused communion for resting upon the celebrated rule, '*Quod semper, quod ubique, quod ab omnibus*,' and for requiring nothing to be believed as an article of faith, or received as a matter of discipline that may not be changed, which cannot be proved, by the immemorial and universal witness of the Catholic Church, to have been taught or enjoined by Christ and his Apostles. We say, we cannot imagine a rational person in the Roman communion, with the full facts of the case before him, who would not deem the English Church hardly used under the circumstances, were it not for one prime consideration that weighs uppermost in his mind, namely, the supremacy of the Pope. Why are we to be excommunicated for our exclusive adherence to what Christ and His apostles taught and practised, provided we retain that whole and entire? It is, of course, unnecessary to dwell upon the Gorham case, both because it cannot yet be considered to have been ecclesiastically settled, and because it has not in the least affected the position of Rome towards us for good or ill. It was not the decision of the Privy Council that procured us our excommunication—far otherwise. We had been excommunicated three centuries before, because we withdrew from a position which involved belief in the supremacy of the Roman See.

This is the criterion that is applied indiscriminately by members of the Roman communion to all phenomena; and till their faith in it can be shaken, it is utterly hopeless to expect justice from them. As Prof. Hussey has truly observed. (Pref. p. iv.)

"The supremacy is the essence of the whole Roman system: take away the assertion of St. Peter's supremacy and the Pope's equal power as his successor, and the Roman Church is Roman, and imperial no longer: it is then no more to the rest of christendom than the Church of Ethiopia or Armenia would be, except so far as one branch might be more pure, enlightened, or efficient, than another.

"As a doctrine, too, the belief in the supremacy is the fundamental article of all belief. For every thing believed in that system must be believed with implicit obedience to the divine authority of S. Peter's successor; or else it is not held as the true doctrine of the system; and to be separate from S. Peter—that is, from the Roman obedience—is to be separate from Christ."

It only remains, therefore, to complete what the Reformers commenced, and what they would themselves have long since proved to the satisfaction of the Christian world, as much as they have done the particulars affecting doctrine and discipline before mentioned, had they lived in a less intemperate age, and been less carried away themselves by the recoil that insensibly operated upon the very atmosphere which they inhaled. Had they not pledged themselves to the monstrous extreme, that Rome is Antichrist and the scarlet harlot, the Pope the man of sin—communion with Rome, the falling away of which the Apostles speak—the truth would have been long since acknowledged, as the facts above mentioned have been acknowledged, by the candid and ingenuous of the Roman Church themselves. Indeed, so glaring is the truth of the case, though it has been by no means dispassionately brought out in the way that other truths have been, that we have one of the latest and most esteemed Roman Catholic historians, Dollinger, acknowledging that for the first period, namely, for the first three centuries, nothing more than a primacy can be maintained historically for the Roman See.

We have Ellendorf, another Roman Catholic of the same country, ingenuously confessing that so far from the Pope deriving his office from S. Peter historically, the true inference to be gathered from history is, that S. Peter never saw Rome, still less was ever Bishop there! It is true that De Maistre asserts the supremacy to be historically demonstrable; yet Fleury, who knew historical facts infinitely better than his opponent, was of a wholly opposite persuasion. And even the Count admits,

'Elle n'a point ete, sans doute, dans son origine, ce qu'elle fut quelques siecles apres; mais c'est en cela precisement qu'elle se montre divine: car tout ce qui existe légitimement et pour des sie cles, existe d'abord en germe et se developpe successivement.' —Du Pape, c. vi.

And then the only authorities that he can offer, are those which have been over and over again (upon some of them we shall dwell hereafter) shown to be unfairly stated and inconclusive.

Dr. Newman and others can only maintain a supremacy which admits of being supported upon the developement theory. And even Mr. Allies, inimitable weathercock that he has approved himself to be upon all other subjects, has adhered so completely with the pertinacity of the magnetic needle, notwithstanding its erratic inclinations, to one point, that even in his boasted performance of 'The See of S. Peter the Rock of the Church,' &c.—of which we believe that no less than 200 copies in the forthcoming Italian translation have been ordered for the Vatican, upon the same principle that a drowning man catches at the veriest straw that offers—he has most studiously avoided the term supremacy throughout, unless it is in some introductory observations in the preface, and affects to prove nothing more than a primacy, as far as words are concerned, for his new mistress, the Roman See.

* 'Ist Petrus in Rom, und Bischof der Romischen Kirche gewesen.'—Darmstadt. 1841.

Communications.

For the Churchman.

Hospitality.

Rev Mr. Editor: Having been a member of our Diocesan Convention for several years, I have observed a backwardness on the part of the laity of your city, during the sittings of Convention, of obedience to the injunction of St. Peter, "Use *hospitality* one to another without grudging." I would not be understood to mean that I have observed any want of hospitality to the *older* and more favored, in respect to this world's goods, of the clergy and lay delegates, but to the *younger clergy*, and the lay delegates of small parishes, who can ill afford to defray the expense of boarding at one of your hotels.

Now, neglect of hospitality to the young clergy, from small parishes and missionary stations, I would not attribute to any want of hospitable feeling on the part of the laity of New York. Far otherwise! But from a want of information, as to who the persons are, that both need and would thankfully accept of their hospitality.

Can you not, therefore, Mr. Editor, suggest some method, by which the laity of your city can have an opportunity, during the sittings of the approaching convention, of exercising hospitality to those of our clergy who really stand in need of it, if to none others?

Your obedient servant,

Sept. 11, 1851. PRESBYTER.

For the Churchman.

MR. EDITOR:—

I cut the following from the "Literary World," in the hope that you may deem the paragraphs of sufficient interest to republish in your columns. The work on Egyptian Chronology, by Mr. Poole (which I have had the pleasure of seeing,) is worthy of all the praise which has been bestowed upon it, and, in common with others, I hope it may soon be accessible to the public. Truly yours, A. M.

Mr. Poole's Horæ Ægyptiacæ.

MESSRS EDITORS:—

A week or so ago I had the pleasure of receiving a letter from Mr. Reginald Stuart Poole, a nephew of the learned Arabic scholar, E. W. Lane, Esq., and the author of a very valuable work on Egyptian Chronology, just published by John Murray. As Mr. Poole's letter contains several paragraphs, of much interest to the literary public in general, I have thought that you might find them acceptable for the columns of the "Literary World," and accordingly I copy them off for that purpose. I do this, too, the more readily, because Mr. Putnam recently announced for republication (under Prof. J. A. Spencer's editorial care,) the "Horæ Ægyptiacæ" of Mr. Poole, a work which I trust will meet with the favor here that it has received among the savans of England.

In the first part of his letter, Mr. P. speaks in very flattering terms of Prof. Spencer's 'East', stating that a second careful perusal of the volume had confirmed the opinion which Mr. Lane and he had formed at first of its correctness: "We have found it, indeed" (he says), "remarkably correct, as I can satisfactorily prove to you by the very few inaccuracies which we have detected, or thought we have detected." After noticing several points, which will be carefully attended to in a second edition, (which may be expected in the autumn,) Mr. P. modestly assures me that "many of the items of the preceding list are of but little importance;" yet inasmuch as he, as well as every lover of truth, is interested in works which give a *truthful* view of the east as it now is, he has taken pains to be thus careful and explicit with regard to even the minutest particulars. The value of testimony such as this, to the correctness of "The East," is most deeply and gratefully appreciated by the author, and cannot be without its effect upon his readers.

The remainder of Mr. Poole's letter relates almost entirely to his own work. I give what he says in his own words, which I hope will not be considered on the one hand a violation of private confidence, nor on the other as egotistical or boastful, since the letter was in nowise intended for the public eye.

"You will be glad to hear that the Horæ Ægyptiacæ' has been extremely well received by our greatest authorities. I have had the most gratifying letters from Sir Gardner Wilkinson, Sir John Herschel, Mr. Airy, the Astronomer Royal, Dr. Samuel Lee, the great Hebraist, and others. Although I had a confident hope that my discoveries would *ultimately* be received by the truly learned, on account of their being merely monumental facts, and because of the great cause which they tend to support, yet I confess that I did not expect so much encouragement at the very outset. I need not tell you that the excellent Duke of Northumberland continues to hold the same high opinion of my work, which he expressed long ago; but I must not forget to tell you that Mr Layard and Col. Rawlinson have expressed much interest in it. Through some mutual friends Mr. Layard had expressed a wish that we should correspond, and I consequently wrote to him. Lately I received a most interesting and friendly letter from him, in which, among other matters, he warmly congratulates me on my success; for he was aware of the Duke's patronage of my work, and Sir Gardner Wilkinson's adoption of my views.

"In reading my work you will miss much that I said in my papers respecting Israel in Egypt, and the Hebrew Chronology. My reason for reserving these subjects for another publication is, as I have mentioned in my work, that the 'Horæ Ægyptiacæ' may treat, as much as possible, on the chronology and history found on the monuments of Egypt. And I am certain that in doing this I have made the work more convincing, and, therefore, more corroborative of the Bible. For if it could be shown that there is nothing on the Egyptian monuments that contradicts the sacred Volume, but, on the contrary, that the chronological and historical records on those monuments agree with it (on their evidence alone,) it is advisable to treat of Jewish history and chronology in another work. At the same time I may mention to you, that I have much additional matter confirming my views already expressed on these subjects. You know how entirely I have at heart the desire to vindicate the truth—the truth of the Inspired Word."

Since the receipt of Mr. Poole's letter (at the close of which, by the by, I ought to have stated that he informs me that Mr. Lane is enjoying better health, and proceeding in his Arabic Lexicon and Thesaurus, with zeal and activity,) a copy of his work has reached me. I send you the title, as expressive of the design and value of the volumes—"HORÆ ÆGYPTIACÆ; or, the Chronology of Ancient Egypt discovered from Astronomical and Hieroglyphic Records upon its monuments; including many dates found in coeval inscriptions from the period of the building of the Great Pyramids to the times of the Persians; and illustrations of the history of the Nineteen Dynasties, showing the order of their succession, from the Monuments. By Reginald Stuart Poole. With plates and numerous cuts. London: John Murray. 1851, pp. 278, 8vo."

Aug. 4th, 1851. J. A. S.

For the Churchman.

Mr. Editor, I send you the Rev. Edward Miller's translation of Dr. Watts's famous Hymn, *Heaven and Hell*. I do not know that it would be amiss to print the original with it, for the convenience of comparison. I wish my accurate, classical friend, the Curate at Bognor, Sussex, England, were better known in this country. He is the author of some of the most finished and original sermons I have ever read or heard. One of these, *On the spirit of Python*, or the damsel possessed with a spirit of divination, would give a good idea of the originality of the volume I wish to publish. Will your readers send in their names for a cheap volume of racy discourses? J. C. RICHMOND.

Sunt aethere altiores
Felicitate pleni,
Necnon amore, Coeli,
Brevem sed innocentem
Qui finiere vitam,
Isto fruentur orbe.

Et tristis est Gehenna,
Dolorque sempiternus:
Hic improbis parantur
Sors dæmonum, domusque,—
Caligo, vincla, flammæ.

Mihine, tam misello,
Vitare quà licebit
Hunc exitum tremendum?
Spesne ulla, mortis horà,
Conceditur palati
Cœlestis incolendi?

Ergo, manente vità,
Vel lectione sacrà,
Vel supplicatione,
Exercitem meipsum!
Ne morte sempiternà,
Peremptus ante noctem
Hanc proximam, perirem

Heaven and Hell.

BY ISAAC WATTS.

There is beyond the sky
A heaven of joy and love;
And holy children, when they die,
Go to that world above.

There is a dreadful hell,
And everlasting pains;
There sinners must with devils dwell,
In darkness, fire, and chains.

Can such a wretch as I
Escape this cursed end?
And may I hope, whene'er I die,
I shall to heaven ascend?

Then will I read and pray,
While I have life and breath,
Lest I should be cut off to-day,
And sent to eternal death.

CONNECTICUT.—*Ordination.*—In Trinity Church, Fairfield, 10th Sunday after Trinity, Aug. 24th, Levi B. Stimson, A. M., Teacher of the Academy at Southport, was admitted to the holy order of Deacons, by the Bishop of the Diocese. The Rev. Dr. Williams preached the sermon, and the Rev. N. E. Cornwall presented the candidate. There were also present, Rev. Samuel Nichols, of Greenfield, and the Rev. Mr. Abercrombie, of the Diocese of New York. —*Calendar.*

THE CHURCHMAN.

NEW-YORK, SATURDAY, SEPT. 20, 1851.

The New York Convention and the Provisional Bishop.

The Annual Meeting of this large and important body commences on Wednesday next. The proceedings will in all probability be of a highly momentous character. In particular the choice of a PROVISIONAL BISHOP, pursuant to the 3d Canon of the General Convention of 1850, will engage the chief attention of the assembly. We presume the action of the special convention, last November, shows the willingness of the Diocese to avail itself of the Canon and elect for itself a Bishop to act during the suspension of its present Diocesan. It is, we suppose, now too late to examine into the principles involved, in the passage of the Canon and the action of our Convention, and we shall not therefore undertake it.

Public notice has been already given that a meeting of Clergy and Laity is called on Tuesday evening at 6 o'clock, at St. John's Chapel, to nominate a candidate for the office. We trust the proceedings will be harmonious and dignified, and conduce to the welfare and prosperity of the Diocese, and especially to the choice of a fit person to rule over this portion of Christ's heritage. In so large a number of electors there must be a variety of opinions as to the fittest man to occupy the office. The preferences of individuals, however, should not be carried so far as to defeat the great end in view. Those who are agreed on main principles should not divide irremediably on minor differences. Of course no conscientious churchman will vote for a man he deems unqualified for the high station in question, whatever delay or inconvenience may be caused by his firmness; but at the same time he will not allow mere private preferences or personal considerations to operate so far on his mind as to make him say, "*Aut Cæsar aut nullus.*"

The choice of a Bishop for a Diocese is at all times an important and solemn task, and requires the utmost care and caution on the part of the electors. Even in a small Diocese where all is harmonious and peaceful and the chief things needed are activity and earnestness, great prudence, wisdom, zeal and devotion, are required on the part of him who is chosen to preside over it as Chief Shepherd under Christ. But the difficulties to be encountered in the Diocese of New York are immeasurably greater. The amount of active duty required is immense, notwithstanding the extensive and laborious visitations of the Bishops to whose generous and acceptable aid this Diocese is so much indebted. There are many waste places to be repaired, many desolate regions to be occupied, many districts to be visited which have never rejoiced in the fostering care and inspiring presence of a successor of the Apostles. The excellent prelates who have visited the Diocese one and all testify to the injury the Church has received and is receiving, from the want of such supervision, and this portion of duty of itself will demand great activity and continued exertion.

Nor is this all. During the deprivation of our beloved Bishop and the absence of any visible superior control, "we have gone every one after his own way," and the ill-gotten license thus obtained must necessarily be brought to an end. That independence in thought and feeling which the disorders of six years and more have unavoidably and imperceptibly engendered must be done away with, and due submission rendered to him who shall be provisionally set over us in the Lord: and much wise counsel and mutual forbearance, much clearness of vision and firmness of hand will be required to set in order the things that are wanting, to correct abuses, to enforce the order of the Church in ritual and worship, and impress the character of uniformity and harmony upon the Diocese. In indifferent matters also, the advice and wishes of the Bishop have powerful weight in the minds of the faithful and obedient: and he regulates many things not so much by legal authority, as by the law of love and the influence due to his high office.

The controversies of the day, too, must have an influence in the choice. Deep learning, sound theology, vigor of intellect, power of writing and delivery are imperatively demanded. On the one hand the Romanists urge their imposing system on the minds of men as the only way of salvation, and employ the able pens and cunning schemes of wily and unscrupulous controversalists to bend them to their sway. On the other the motley brood of dissent raises its discordant cries, agreeing only in this—hostility to the Church of God. Among ourselves, the descendants of Cartwright and Reynolds, of Baxter and Calamy and other puritans, set at nought the standards of the Church, and vaunt their inconsistent and disjointed system as the only true teaching of the Church. "Oh! for one hour of Hobart," the Churchman exclaims, when he looks back on the times that are past, and remembers with tears the glorious days of his spiritual sway. One who would take up his Episcopal mantle, must, like him, be the "Truthful and valiant SOLDIER OF CHRIST, who on all occasions stood forth, the able and intrepid CHAMPION OF THE CHURCH OF GOD." The troubles of the last seven years have had a tendency to obliterate the landmarks reared by his wise foresight and uncompromising adherence to principle. Let the sound of his name and the memory of his teaching recall all stragglers to their standard, and the Church principles, which have made this Diocese what it is in numbers and power, will be unfalteringly maintained.

Not the least important, and perhaps the most difficult part of the duty of the Provisional Bishop, will be—to heal, under the aid and influence of the Spirit of grace, the dissensions and difficulties which have arisen partly on personal and partly on doctrinal questions, and pour the oil of peace on the troubled waters. It will be his part to conciliate the erring without compromising the truth; so to proclaim the whole counsel of God as this Church hath received and teaches the same, that the people of his charge may hear, obey, and live. That this is not impossible is proved by the fact that during the last Episcopal Visitations several congregations under adverse influences have been warmed and edified in a high degree by the sermons of those eminent prelates who join "Evangelic Truth and Apostolic Order." Let the doctrines of the Church be set forth in their due light and adequate proportion; the word, the ministry and the sacraments in their several relations be rightly exhibited and fervently enforced upon the heart and conscience, and those who now scoff, will repent, believe, and observe all that their Lord hath commanded them to do.

Delicacy and good feeling will dictate the choice of one who will unfeignedly sympathize with his afflicted Diocesan, and exhibit a cordial friendship and respect for him in his unmerited sufferings.

That such a character as we have sketched may be found among us we do not doubt. We shall not personally be concerned in the election and we rejoice that it is so. Let those on whom the responsibility rests employ this holy Ember week in diligent prayer not only for those who are to ordain, and those who are to be admitted to the ministry of Christ's Church, but especially that themselves may be endowed with grace, wisdom, and understanding to make a right choice in this momentous matter, without prejudice, and without partiality. May they choose one who will be to "the flock of Christ, a shepherd, not a wolf"; who will "feed them" and "devour them not"; who will "hold upthe weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost." Who will "be so merciful," as "not to be too remiss" and "so minister discipline as not to forget mercy." "Turn us again, O Lord, God of Hosts; shew the light of thy countenance, and we shall be whole."

SPECIAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.—A special meeting of this Board was held on Wednesday the 10th September, for the purpose of electing a PROFESSOR OF ECCLESIASTICAL HISTORY. Bishop Brownell was in the chair, and there also attended Bishops Doane, DeLancey, Henshaw, Freeman, Potter, and Upfold, and between 70 and 80 clerical and lay trustees.

After the usual devotions, calling of the roll, &c., Rev. Dr. Mead moved that the Board proceed to the election of Professor of Ecclesiastical History.

Rev. Mr. Cox, in order to give time for a fuller attendance, moved to take up the report of the committee on providing a house for the Professor.

Carried, and the report was read.

He then moved to take up the report of the committee appointed to ascertain and report whether South Carolina or Pennsylvania were entitled in part or whole to the additional trustees from Mr. Kohne's legacy. Carried.

It appeared that the committee had not met together. The Secretary stated he had received a paper from Bishop Gadsden as one of the committee embodying his views on the subject. The question was raised as to the right of the Board to interfere in the matter, since the subject properly belonged to the General Convention, when the new nominations should be made by the respective Dioceses. After some discussion it was resolved that the committee should be discharged.

Rev. Dr. Mead then renewed his motion to go into the election. Carried.

Rev. Dr. Mead and W. H. Harison Esq. were appointed tellers.

The first ballot resulted as follows:

Whole number 75; Rev. Milo Mahan 19, Rev. Jesse A. Spencer 15, Rev. Dr. Fuller 9, Rev. Dr. Mason 6, Rev. Samuel Buel 5, scattering 26.

2d ballot: 75 votes; Mahan 34, Spencer 26, Buel 5, scattering 11.

3d ballot: 75 votes: Mahan 37, Spencer 33, scattering 5.

4th ballot: 76 votes; Spencer 36, Mahan 35, scattering 5.

5th ballot: 78 votes: Spencer 38, Mahan 37, scattering 3.

The Bishop of Rhode Island here remarked on the confused way in which the votes were taken, and moved that the roll be called and the members deposit their votes at the Secretary's table. Carried.

Bishop Upfold moved, seconded by Dr. Atkinson, that the election be postponed to a future day, and that new nominations be made. Lost on a division: ayes 29, noes 40.

The balloting was then resumed:

6th ballot: 75 votes; Mahan 37, Spencer 32, scattering 6.

A motion was made to adjourn, and lost.

7th ballot: 73 votes; Mahan 38, Spencer 26, scattering 9.

So the Rev. Mr. Mahan was declared elected.

On motion of Rev. Dr. Mead.

Resolved, That the Rev. Milo Mahan be, and is hereby declared the St. Mark's church in the Bowery Professor of Ecclesiastical History in the General Theological Seminary, and that his term commence on the first day of October next.

Bishop Doane from the committee appointed to devise a new organization of the Seminary and the oppointment of a Pastoral Head, reported that in the opinion of the committee it was advisable to consolidate the Professorships, having four as follows:

1. Biblical Learning and Interpretation, and Oriental and Greek Literature.
2. Systematic Divinity, and Evidences of Christianity and Moral Science.
3. Ecclesiastical History, and Nature, Ministry, and Polity of Church.
4. Pastoral Theology.

Also, that in their opinion the appointment of a Pastoral Head would be a great advantage to the Institution.

The Report was ordered to be entered on the minutes, and the meeting adjourned.

We cannot but express our satisfaction at this appointment. Mr. Mahan's scholarship and intellectual powers are of a high order; he has already some experience in this department, and carefully studied out some of the leading controversies between the Church and Rome. As an instructor he possesses great facility in imparting knowledge and gaining the attention of the students, while the amenity of his manners wins their affections. As a preacher to such a body, he doubtless will prove most acceptable. We look forward with confidence, if God permit, to a long course of happiness and usefulness of our respected brother in this honorable and responsible office.

We may add that the closeness of the vote shows the estimation in which Mr. Spencer, the second on the list, was held; and that it was felt that in the hands of either of these gentlemen, the interests of the Church would not suffer.

We would remind such of the Clergy as have become Rectors or Assistant Ministers since the last Convention, of the *necessity* of a certificate of their appointment from the Wardens of the Parish, or, in the case of an assistant, from the Rector and Wardens. Such certificate should be sent to the Standing Committee of the Diocese for record. *Without it they can have no vote in Convention.* This provision applies not only to those who have for the first time held Cures in the Diocese, but equally to those who have changed their parochial relations within the year.

Foreign Intelligence.

The *Niagara* arrived at this port on Thursday, the 11th inst., and the *Pacific* on Sunday morning last.

During the recess of the Assembly, the Socialists are said to be making active exertions, though secretly, for the success of their cause in May next. Their movements are regulated by a Committee who have their head quarters in London. Their candidate for the Presidency will be named in October. The Count de Chambord (Henri V.) is exerting his personal influence to quiet the dissensions among his followers. The adherents of Louis Napoleon also sound his praises for the ensuing Presidential campaign.

The conspirators at Lyons have been tried, and 31 convicted out of 37. Six have been sentenced to transportation to the *Marquesas*, and the rest to imprisonment for terms of various lengths.

It is reported that the Court of Naples in conjunction with Austria, Rome, Modena, and Parma, are concocting a declaration to the effect that the Italian governments, so far from having recourse to violence and cruelty, have exhibited an *excessive moderation* and the utmost *magnanimity* in the exercise of the right of self-defence.

M. Giuseppe Massari, an ex-member of the Neapolitan parliament has published at Turin a letter to Mr. Gladstone, thanking him for his exposure of the iniquities of the Government of Naples and corroborating the truth of his statements.

The Emperor of Austria has declared that he means to govern absolutely for the future. Prince Metternich has been recalled to Vienna.

A Dr. Cahill has been making himself notorious by sundry furious and blood-thirsty addresses to the Irish people in the Popish journals. The following extract will give some idea of the gentle and amiable spirit of this ambassador of peace, and the fruits of faith about which Papist converts are always prating. This worthy priest is an instructor in the Roman Catholic Seminary at Londonderry.

"Depend upon it that England has sapped her own foundations: depend upon me that France is not settled, and that Europe owes England a grudge which never will, or can, be forgiven. Be convinced that if Prince Albert originated one hundred exhibitions and that the London Corporation dined and slept and lived with the French functionaries every day and night for seven years—be convinced that after all this display of artful civilities there is not one Frenchman, nor one Frenchwoman, nor one French child, *who would not dance with frantic joy at the glorious idea of having an opportunity before they die of burying their eager swords and plunging the crimsoned French steel into the inmost heart of every man bearing the hated name of Englishman.* Therefore keep up your courage. and wait your opportunity in a strictly *legal* attitude, and England will be very soon in your power."

The *Constitutionnel* thus comments on this sanguinary tirade:—

"Assuredly hatred never spoke in more passionate or savage language. Imagination can picture nothing more abominable than these blood-thirsty anticipations, this ferocious satisfaction at the thought of the ruin of England. These are expressed in two things deeply revolting to the conscience—forgetfulness of all the feelings of humanity and forgetfulness of country. Such words are detestable and merit the deepest condemnation, specially coming as they do from the mouth of a priest, and that priest engaged in the education of youth. How do they imagine Protestants must view these menaces and predictions of evil against their religion? Do they not justify at once the transports of the most violent, and authorize before hand any retaliation they may contemplate. How can we now blame meetings in which Protestant fanaticism gave itself free scope and outraged what [R.] Catholics respected and revered? How judge severely the acts of a Drummond or Rochford Clarke, when the name of a Reynolds or a Cahill can be objected to [R.] Catholics?"

The Church wardens of Manchester Cathedral lately inquired of their Bishop as to the propriety of using the Offertory. His Lordship gave a reply, which from a Latitudinarian Prelate is very satisfactory.

"If it be said this proceeds on the notion that the offertory and prayer for the Church militant were intended by the framers and revisers of our Liturgy to be used on every Sunday and holyday, I can only say that, on a careful examination, such appears to me to be the fact, and that they were so intended. Nor, however unwilling I may be to see them revived against the wish of any congregation, can I conceal that I should most gladly see the restoration to our services of a scriptural and comprehensive prayer, and the revival of the habit of consecrating weekly a portion of our substance to 'pious and charitable uses.' But, I would observe, whatever may be done as regards the prayer for the Church militant, they who seek to revive the Offertory by collection, must seek to revive it with its liabilities, and subject it to the consent of both parties entitled to be consulted.

"It will give me sincere pleasure to hear that all differences of opinion between yourselves and the deans and canons of Manchester, as incumbents of the parish church, have subsided, and that all connected with the Church is carried on with due attention, no less to the letter than the spirit of our admirable Liturgy. In the full hope that you will not fail to give them, as your parochial ministers, all consideration and regard, I am, gentlemen, your sincere friend and chief pastor,

"J. P. MANCHESTER."

"The Churchwardens of Manchester."

[*Guardian.*

On Thursday last, the ceremony of consecrating the beautiful little edifice recently erected at Riseholme, at the expense of the Bishop of Lincoln, on the east side of the palace, and as near as could be traced to the site of the old church, took place, and on the occasion called together a numerous body of clergymen of the county, and many of the most influential families of the neighborhood.—*Ib.*

We have received from Colonel Rawlinson the following important communication relative to a discovery made by him—in an inscription upon an Assyrian bull—of an account of the campaign between Sennacherib and Hezekiah. It is a most satisfactory step to have established the identity of the King who built the great palace of Koyunjik with the Sennacherib of Scripture. We have now a tangible starting place for historical research, and shall (Colonel Rawlinson asserts) make a rapid progress in fixing the Assyrian chronology.—*Athenæum.*

A paragraph in the *Tablet* states that at St. John's Roman Chapel at Islington, in which the Rev. F. Oakeley ministers, "at the close of High Mass there was a procession in honor of our Blessed Lady, in which her *image* was carried and the Litanies chanted.—*Eng. Churchman.*

It is stated that the arrangements for the establishment of a Bishopric in Borneo for the whole of the Eastern Archipelago are completed and that the Rev. C. F. Childe, M. A., Principal of the Church Missionary College, Islington, is to be the first Bishop.—*John Bull.*

New Publications.

LECTURES ON EPISCOPACY AND THE PAPAL SUPREMACY, by the Rev. Wm. H. Hill, M. A., Rector of Zion Church, Morris, Otsego Co. New York. Utica, H. H. Curtiss, 1851. pp. 265.

These lectures were originally delivered in the regular course of parochial instruction in St. Paul's Church, Brownville. At the request of many they were revised and published in the *Gospel Messenger*, and having met with a favorable reception, have been now put into a more durable form. They are seven in number:— The 1st sets forth the Scriptural argument for Episcopacy; the 2nd, the Historical argument; and the evidence in both cases is set forth with great precision and clearness, and with good sound logical reasoning; in the 3d, the author proves *Deacons* to be an order of the clergy and not mere laymen, as the advocates of *parity* ignorantly contend; the 4th explains and enforces the doctrine of the APOSTOLICAL SUCCESSION and very ably sets forth the *mathematical* as well as moral argument, for an unbroken line from the Apostles; the fifth clearly explains the six arguments used by Papists for the supremacy of the Pope, and shows that their pretended scriptural authorities are valueless; the 6th examines into the teaching of the Primitive Church; and the seventh ably demonstrates the freedom of the Church of England from the usurping claims of dependence upon Rome. It will be seen that the subjects treated of are of much moment, and they are handled with much skill and in an excellent spirit. Mr. Hill confines himself strictly to the discussion of his propositions, and the demonstration of their truth from reason and facts, and turns not aside to deal side blows, however well deserved they may be. It is a very excellent companion for one who wishes to be instructed in the "old paths," and to have a succinct and satisfactory view of that teaching of Holy Scripture and the early fathers, which may keep him from the Scylla of Rome and the Charybdis of dissent. Appendix A. shows up the learning and candor of Dr. Miller and Mr. Powell by an extract from our admirable correspondent, "One of Three Hundred," and B. gives a specimen of that monstrous figment of Popish fraud and falsehood, the sham *Decretals.*

HILDRETH'S HISTORY OF THE UNITED STATES OF AMERICA. Vol. 5 (vol. 2, 2nd Series). Harpers, N. Y., 1851. 8vo pp. 686.

The present volume continues the history from the close of 1796 to the end of 1807. The presidency of the elder Adams affords several features worthy of attention; as do the disputes with France, the preparations for war in 1798 and the public excitement of feeling occasioned by the collision between the advocates and opponents of French Democracy. The famous *alien and sedition act* considered necessary measures by the ablest and wisest statesmen of the day, also make their appearance

on the scene. Then we have the desperately fought Presidential election of 1800 and the total defeat of the Federalists; the accession of Jefferson to power and recompense of his supporters, in the acquisition of places and profits. The war with Tunis and Tripoli, the Burr conspiracy, and collisions with British cruisers, especially the attack on the Chesapeake, are the most prominent subjects of the 1st administration of the Democratic Chieftain. This volume is written with the same candor, brevity, fidelity to facts, and simplicity of style and manner as the preceding, and forms a welcome addition to the history of the nation.

It appears in the same handsome style as to printing and execution with its predecessors

The Messrs. Harper have also published the Literature and Literary Men of Great Britain and Ireland, in 2 vols. 8vo., by Abm. Mills, M. A. which appears to be an elaborate and useful work, and which we shall notice more fully in a future number. Also the Nile Boat, by W. P. Bartlett, a superb volume.

History of the Protestant Reformation in France, by Mrs. Marsh, 2 vols. Philadelphia, Blanchard & Lea, 1851, pp. 633. (For sale by Robt. B. Collins, 254 Pearl st., New York.)

The authoress has bestowed much pains and research in collecting materials for these volumes, and gives a long list of authorities both Romish and Protestant of whom she has availed herself. The present series extends from the beginning of the French troubles about religion to the massacre of St. Bartholmew (1572,) and the death of Charles IX, (1574.) The narrative is full and complete, and enriched by frequent quotations from French historians and memoir writers, which give much life and spirit to the pages. Another series is promised, to extend to the end of Henry IV's reign.

Arnold's First Latin Book, remodelled and rewritten, and adapted to the Ollendorf method of instruction, by Albert Harkness, Senior Master in the Providence High School. Appletons, N. Y. 1851.

The success of the first edition under Prof. Spencer, has rendered a second necessary, and the utmost care has been taken to improve and correct it by the present editor. It is printed, we are glad to see, in large clear type.

Lardner's Hand Books of Natural Philosophy. First Course. Philadelphia, Blanchard & Lea. pp. 748. (For sale by O. A. Roorbach, 157 Broadway, New York.)

The author, celebrated for his skill and learning in Physical and Mechanical Science, has composed this work for "the satisfaction of those who desire to obtain a knowledge of the elements of Physics, without pursuing them through their mathematical consequences and details;" and also for supplying that information on these subjects required by the medical and law student, the engineer and artisan and others engaged in the active pursuits of business. It treats of *Mechanics, Hydrostatics, Hydraulics, Pneumatics, Sound, and Optics*, and has been carefully revised and corrected by the American editor.

On a cursory examination we should think this volume admirably suited to carry out the author's intentions. The principles are stated in precise and terse language, and the illustrations are happily given. The second volume will treat of *Heat, Electricity, Magnetism and Astronomy*.

The Patriarchal Age, or the History of Joseph. R. P. Petersen, Phila. 1851. pp. 342.

This work was originally prepared for the pupils in the Primary Department of Girard College. It narrates correctly the eventful life of the Patriarch, and gives some useful statistics in chronology, geography, antiquities and natural history. It is written rather too much in the free and easy style for a scriptural subject.

Olney's History of the United States for schools and academies. Durrie & Peck, New Haven, (for sale by Van Nostrand & Terrett, 123 Fulton st.,) is a neatly written book, comprising the principal events in the colonial and national history of this country to the present time, having been carefully revised and corrected.

Lectures on the Lord's Prayer, by Wm. R. Williams. Boston, Gould & Lincoln. 1851. pp. 241. For sale by D. Appleton & Co., 200 Broadway, New York.

These lectures are generally agreeably written, contain much profound thought and happy illustration, and suggest devout and holy reflections to the Christian reader. The author in several places bears a decided testimony against the Pantheism and infidelity of the age, and has some judicious remarks on the social *fraternity* required by the gospel. We find one rather singular error. He says on page 4, that "one of the first of the Latin fathers states explicitly that the leader of the Christian assemblies was accustomed to pray *according to his capacity*." We suppose Justin Martyr is meant, who, in his second apology, ch. 87, uses the above language. But the Martyr was a *Greek* father, not a Latin one, and his expression, ὅση δύναμις (*with all his might,*) may refer to the fervor of spirit, not the intellectual capacity. The *fervor* might exist just as well where he uttered a composed form. St. Gregory Nazianzen, in his invective against Julian, tells the Christians to rejoice and to sing with *all their might*—what—an extempore form—no—the song of the Israelites at the Red Sea. (Opera, Paris, 1609. vol. I., p. 54.)

Among the numerous pamphlets with which we have been favored, the following are peculiarly worthy of notice.

The Church of Rome Self-convicted of Error with regard to the *Canon of Scripture and Tradition*, by Rev. Samuel Fuller, D. D., Rector of Christ Church, Andover, Mass. A conclusive array of patristic testimony, and some weighty Romish authorities of the middle ages in support of the doctrine of the Church of England. We have also received two excellent Tracts by the same author—"*Characteristic Excellences of the Liturgy*," and "The origin and uses of the Creeds," which possess much merit.

Slavery, a lecture delivered before the young men's associations of Buffalo and Lockport, January, 1851, by Bishop Hopkins, of Vermont, rebukes both the ultra-abolitionist and the ultra advocate of slavery—shews that slave holding is not a *sin*, but a great *evil* and danger, and advocates gradual emancipation and colonization. It is powerfully and judiciously written.

Remarks on the "Papal Aggression," occasioned by the Discourses of the Rev. Henry W. Lee, of St. Luke's Church, Rochester, 2d edition, exposes some of the doctrinal misstatements and errors of that Divine in reference to justification by faith, baptismal regeneration, and other points, and ably inculcates the true teaching of the Prayer Book.

The House of God an Oratory, is a Remonstrance earnestly addressed to the Laity of the Church, by a Presbyter of Maryland, enforcing the text, "My house shall be called a house of Prayer," and rebukes the prevalent rage for fine preaching to the exclusion of what is substantial and edifying.

A Letter to the Parish of St. Botolph, Boston, Mass. by the Rev. F. W. Tremlett, states some notable facts connected with the Episcopal opposition to that free church.

Proceedings of the First Annual Meeting of the P. E. Historical Society, with the address of the Rt. Rev. Bishop Hopkins. There are about 300 members. The first volume of publications is preparing for the press—to contain Rev. Geo. Keith's Journal, original documents relating to the two nonjuring Bishops consecrated for America in 1722, correspondence of Rev. John Talbot, &c. The Society already possesses a rich collection of books and MSS.

Sermons. A Pastor's warning against the sins of the Season, (Advent), by Rev. Jas. McCabe, Rector of St. John's Church, Wheeling, Va.

Repentance, Faith, and Obedience, by Rev. C. A. Foster, Rector of St. Paul's Church, Evansville, Indiana.

The True Glory of the Church, preached on the late Jubilee by Rev. E. W. Peet, Rector of St. Paul's Church, Rahway, New Jersey.

Diocesan Intelligence.

New York.—*Bishop DeLancey's official services.*—Sept. 8. In the Church of St. John the Evangelist, at Stockport, Columbia co., the Bishop preached in the afternoon, and confirmed *eight* persons. In the evening of the same day the Bishop preached in Christ Church, Hudson, and confirmed *twenty-three* persons, including two sick persons previously confirmed in private. Sept. 9. In St. Paul's, Red Hook, preached and confirmed *six* persons. Sept. 10. In St. James', Hyde Park, preached and confirmed twenty-five, and delivered an address. Sept. 11. In St. Paul's, Pleasant Valley, preached and confirmed *seven* persons, including one confirmed in private. Sept. 12. In St. Paul's Church, in the morning, preached and confirmed *fourteen*. In the afternoon preached in Christ Church, confirmed thirty-two persons, including one from St. Paul's Church. In the evening met the scholars of the Parochial school of Christ Church, under the patronage of Mr. Gerard Davies, and made a brief address to them. Sept. 13. Preached in Zion Church, Wappingers Falls,—married one couple. Sept. 14. In the morning, preached in St. Anne's Church, Fishkill Landing, and confirmed *sixteen* persons. In the afternoon, preached in Trinity Church, Fishkill Village.

New York.—*Acts of the Ecclesiastical Authority.*—The approval of the Standing Committee has been given to the Incorporation of St. John's Church, Williamsburgh, and St. Mark's Church, Brooklyn.

Edmund Cooper, William G. Guild, Merritt H. Wellman, A. B., Nicholas F. Ludlum, A. B., and Julius H. Waterbury, A. B., have been admitted candidates for Holy Orders.

The Rev. Charles H. Gardner, Deacon, has received a letter dimissory to the Diocese of Western New York.

The Rev. Abel Ogden and the Rev. Benjamin W. Stone, have been received as Presbyters of the Diocese from that of Connecticut, and the Rev. Owen P. Thackara from that of Maryland.

The Canonical Certificate of the election of the following Clergymen to Cures has been received and recorded:

The Rev. John Scovill, Rector of Christ Church, Morristown; the Rev. William O. Jarvis, Rector of Christ Church, Duanesburgh; the Rev. George N. Sleight, Rector of St. John's Church, Johnstown; the Rev. Peter S. Chauncey, Rector of St. James's Church, New York; the Rev. Abel Ogden, Rector of Grace Church, Canton; the Rev. Wm. O. Lamson, Rector of St. John's Church, Stockport; the Rev. Francis Peck, Rector of St. Mark's Church, Brooklyn; the Rev. David E. Barr, Deacon, Minister of Grace Church, South Oyster Bay; the Rev. John C. Brown, assistant Minister of St. Stephen's Church, North Castle; the Rev. George L. Platt, assistant Minister of St. Ann's Church, Brooklyn; the Rev. Benjamin W. Stone, assistant Minister of Christ Church, Brooklyn; the Rev. Isaac Peck, assistant Minister of Christ Church, Rye; the Rev. John A. Hopkins, Jr., Deacon, assistant Minister of Emmanuel Church, New York.

Notice has been received of the resignation of the Rev. John C. Brown, of the Rectorship of Christ Church, Walton.

William G. Guild, candidate for Orders, has been authorized to act as Lay Reader under the direction of the Rector of Christ Church, Hudson.

New Jersey.—*Laying of a Corner-stone.*—On Thursday, Sept. 4th, we had the pleasure of attending the ceremony of the laying of the corner-stone of St. John's church, Somerville, N. J. This service derived more than usual interest from the fact that Somerville is the county town of Somerset, one of the richest portions of the State, and the birth-place of some of her most distinguished men: and yet this is the first corner-stone ever laid by the Church in this county.

The day was peculiarly propitious, and the sun, with bright but gentle beams, shone auspiciously upon the work. The interest felt in this undertaking was manifested by the presence of not a few of the clergy, and most of those coming from a distance. Among them were the Rev. Drs. Creighton and Morgan, and the Rev. Messrs. R. Cox and Robert Croes, of *New York*: the Rev. Messrs. Stubbs, Boggs, Hoffman, Coe, Freeman, and Rowland, (the Rector of the Parish,) of *New Jersey*: the Rev Mr. Trevett, of *Maryland*: and the Rev F. Ogilby, of *Pennsylvania*.

At the appointed hour, the Bishop, Clergy, and Laity attending, moved in procession to the appointed site of the new Church. The usual service was then proceeded with, and the Bishop delivered an Address, which was listened to with great attention. The Bishop spoke of the work in which they were engaged *as a triumph of faith, a foundation for hope, and a trial for love.* The *triumph of faith* was signally manifest. For ten years, although there was little or no promise for the Church in that place, he had annually visited Somerville. At last a Deacon, the Rev. Mr. Rowland, was sent there, and after a brief period of labor by him, they were called there to lay the corner-stone of a Holy Temple for a Parish, which already gave most promising evidence of vigor and life. This was also most surely a *foundation for hope;* and yet with all this happy promise, the work, before it was successfully completed, must also be a *trial of love* to those engaged in it; whose charity, counting it more blessed to give than to receive, could alone, with God's blessing, accomplish it.

The Church to be erected upon this corner-stone, if built in accordance with the plans exhibited, will be a very beautiful one, having all the features of a Church. Its situation is also peculiarly beautiful. Placed on high table-land, with a lofty range of mountains behind, it overlooks the rural town of Somerville, and the rich valley surrounding it.

We should fail to express the feelings of the strangers, who took part in the happiness of that day, did we not add a word concerning the pleasant impression made by the hospitable Churchmen of the place. Most of those present had known and tasted of Jersey hospitality before, and all acknowledged that, neither in Jersey nor elsewhere, had it seemed more pleasant to those who gave and those who received a twice blessed charity, than upon that happy day, spent among the Churchmen of Somerville.—*Banner of the Cross.*

New Jersey.—We are happy to learn that a new Church has been organized, on September 10th, in Hudson (Bergen), in this Diocese, by the name of St. Paul's, and that the Rev. Wm. R. Gries, late of the Diocese of North Carolina, has received and accepted a call to the Rectorship thereof. Arrangements are making for the erection of a Church edifice as soon as possible.

Virginia.—The Convocation of North-Western Virginia met on the 26th ult., in the town of Ravenswood, Jackson County. In accordance with the usual custom, I herewith forward to you, for publication, the most important resolutions passed at the said meeting.

Whereas, the Protestant Episcopal Church in North-Western Virginia has been greatly retarded in its growth and usefulness by the want of ministerial service and as it is evident from all past experience that the full and efficient character of the church, as the living and visible witness for God can never be realized among us, unless the full weight and influence of the Episcopal office is brought to bear upon our interests in the regular administration of its functions, and fulness of its divine and apostolic institution; and as no reasonable hope can be entertained of securing the residence of one of the Bishops of the Diocese west of the mountains, in consequence of the large demand upon their time and services in the east,—Therefore,

Resolved, That the Rev Wm. Armstrong, the Rev. James D. McCabe, and H. Tollant, Esq., be and are hereby appointed a committee to take into consideration the ability of that portion of the diocese lying west of the Alleghany mountains to sustain a Bishop of its own; and also to inquire into the expediency of applying for a division of the Diocese of Virginia, so as to form of that portion of the State a new diocese.

Resolved, That the causes existing in 1821, to render a division of the diocese necessary, and which were set forth in the report adopted at a meeting of the clergy and laity, held in the town of Winchester, on the first of January, in that year, at present exist in an eminent degree, with confirmed intensity—and that the said committee procure and report to the Convocation the proceedings of said meeting for publication.

Resolved, That the same committee confer with the churches in the Valley, in order to ascertain their views in relation to a division of the diocese.

Resolved, that we cherish for our beloved and venerated Diocesan, and the Assistant Bishop of the Diocese, the most filial and affectionate regard, and we are only forced by the duty imposed by the imperative necessity of the struggling church in this region, to desire, for one moment, a seperation from our Eastern brethren in jurisdistion, while we trust we shall ever remain one in apostolic doctrine and fellowship.

Resolved, That a copy of these resolutions be transmitted to Bishops Meade and Johns, with an assurance of our earnest desire to be guided by their counsel and advice.—*Southern Churchman.*

Pennsylvania.—During his recent visitation in Western and Northern Pennsylvania, the Bishop held services in Cherry Township, Sullivan Co., at Christ Church, Towanda; at St. Paul's, Erie; St. Peter's, Waterford; Christ Church, Meadville; at Greenville, Mercer, and New Castle; at St. Paul's and Rochester, Beaver co.; at Christ Church, Alleghany; at St Andrew's and Trinity, Pittsburgh; at Christ Church, Greensburgh; at Trinity Church, Connelsville; and at St. Peter's Uniontown.

He confirmed twenty-five persons on seven different occasions; preached seventeen sermons, delivered addresses and lectures on eight occasions, and baptized four infants.

The *corner stones of four* churches were also laid with appropriate solemnities, viz:—Trinity Church, New Castle, Laurence co.; Trinity Church, Rochester, Beaver co.; Christ Church, Greensburgh, Westmoreland co.; and St. Paul's Church, Dunbar Township, Fayette co.—*Banner of the Cross.*

On the 1st inst., the corner-stone of a new church, upon a beautiful and eligible site in Greensburgh, Westmoreland co, was laid, with the usual impressive ceremonies, by Bishop Potter; the Rev. Wm. H. Paddock, minister of the parish, being present and assisting. The Bishop delivered an excellent and eloquent address, which was listened to with great pleasure by the large number of persons present.—*Ibid.*

☞ We render our sincere thanks to the kind friend who has sent us the following interesting communication.

For the Churchman.

Illinois.—*Rev. and dear sir,* Having attended the Illinois Convention, I take the liberty of communicating to you some particulars respecting the proceedings of that body. As to the result, you have no doubt received tidings by telegraph of the election of Rev. Dr. Whitehouse of your city as assitant Bishop.

The special convention was appointed to be held in Pekin, Tazewell county, on Monday the 8th day of September. On Sunday divine service was celebrated in the Presbyterian house of worship, courteously tendered for that purpose. In the forenoon prayers were said by the Rev. Dudley Chase, and a sermon preached by Rev. Chas. Dresser. The holy Communion was administered by the Bishop, assisted by the Rev. Messrs. Dresser and Kellogg. The Rite of Confirmation was also administered.

A most interesting and affecting feature in the service of the morning, was the public and formal renunciation of the doctrines of the Roman Catholic Church by one of the Priests of said Church, the Rev. Dr. Niglas. The enumeration and denial of the long list of errors, by this gentleman, must have sounded strangely to those belonging to neither of the two Churches, who are so frequently charging on us the similarity between our Church and the Roman.

In the afternoon the Rev. T. N. Morrison read prayers, and Rev. S. D. Pulford preached.

On Monday divine service was commenced at 9 A. M., the Rev. Jno. T. Worthington reading prayers.

Immediately after the Morning Prayer, the Bishop of the diocese read from the chair a list of clergy entitled to seats in the convention. The call of the clerical roll, and examination of the credentials of lay delegates having been gone through with, the convention was declared duly organized, the Rev. Dr. S. Chase acting as Secretary.

The first business before the house being to receive any communication from the Diocesan, the venerable Bishop proceeded to read to the convention an address. This address set forth in the most simple and touching manner the object of calling the convention together, and the imperative necessity which existed for having an assistant Bishop chosen to perform those Episcopal duties which were so much needed in the diocese, and which it was entirely impossible for our Bishop to perform, on account of advanced age and physical inability.

It being understood that the election was the business and the sole business of the Convention, a motion was made to go immediately into the election. An amendment was then offered inquiring into the expediency of going into the election, and calling for information as to what means had been provided for the support of a Bishop. This produced an animated and rather protracted discussion.

Various resolutions, amendments, and substitutes were severally introduced and discussed, and fears were entertained that the object of the convention would be defeated. Late in the afternoon a preamble and resolution were brought forward by a lay member from Chicago, which took the house by surprise. The preamble referred to information received by certain members that the convention had been called by the Bishop with the express understanding with certain members that a particular individual was to be voted for by them, and that a secret circular had been issued, asking pledges of clergy and laity, and offering to pay the expenses of thus voting those.

The introduction of this paper, as may well be imagined, brought not a few of the members to their feet. Resolutions and speeches followed in rapid succession. The house soon presented a scene of confusion and disorder, when just at this crisis the Bishop requested a member to yield his privilege of the floor for him to say a few words.

The charges embraced in the preamble and resolution were taken up by the Bishop, who, in a few words explained his motives and actions in the matter and manner of calling the convention, selecting a candidate, the offer of paying expenses, &c.

The Bishop, as I understood him, said that at a certain time in a company of clergymen, the proposition for a called convention to elect an Assistant was made. He replied: If I should call a convention, what will you do? You will come together, disagree among yourselves, and adjourn without electing any one. It was then suggested that a candidate be selected, who should be agreeable to both the bishop and the clergy, that so there might be a reasonable probability of electing some one. The name of Dr. Whitehouse had been named and had his entire approval. The story of "pay" had originated in this wise. It being objected to a Special Convention, that an attendance could not be expected so soon after the late Annual Convention, and that the expense rendered it impracticable with many, the Bishop replied that the expense need not deter them from coming, that the money for their expenses should be forthcoming, and he would rather contribute liberally himself, than not to have the convention held, and the Assistant elected.

The simplicity and evident truthfulness of the Bishop's narrative gave this "scandalous" document as it was termed in the discussion its quietus, the mover appeared satisfied by the sincerity of the Bishop's statement and withdrew the paper.

A motion was now made and carried to appoint a committee, consisting of the Bishop, two clergymen, (Rev. Messrs. Dresser and Giddinge) and two laymen, to nominate a candidate for the office of assistant Bishop, who might meet the approval and receive the vote of the house. And a recess of a quarter of an hour was ordered for the conference of the committee.

When the convention reassembled it was almost dark, the whole day having been lost in endeavoring to come at the object of their meeting.

On the house coming to order, the name of the Rev. Dr. Whitehouse of New York, was announced by the Rt. Rev. chairman. The name of the Rev. Dr. Bowman of Pennsylvania, was announced by the Rev. Mr. Swope, and of the Rev. Dr. Cumming of Michigan, by another.

The house proceeded to ballot, with the following result: Votes were for

Rev. Dr. Whitehouse,	17
" Bowman,	4
" Cumming,	1

Twenty-five parishes were therein represented by lay delegates, twenty of whom went for the Rev. Dr. Whitehouse.

As soon as the signing of the testimonial was gone through with, the Gloria in Excelsis was sung, when after devotions by the Bishop, the house adjourned.

In great haste, yours, truly,

Pekin, Illinois, Sept. 8, 1851. R. F. S.

Proposed Canons.—The following Canons were referred by the last Annual Convention of this Diocese to the Committee on Canons—Rev. Drs. Henry and Higbee, Rev. Lot Jones, Hon. G. C. Verplanck, Hon. S. Jones, and W. H. Harison Esq.—to be reported on at the ensuing convention.

ON THE EPISCOPAL FUND.

Section I.—The fund for the support of the Episcopate in this Diocese, now provided, together with that which may be hereafter contributed or acquired, and any accumulation accruing from the investment thereof, shall be entrusted to the Corporation entitled "The Trustees of the Episcopal Fund for the Diocese of New York," incorporated by an act of the Legislature of the State of New York, passed May 14, 1845. The Trustees composing said corporation shall be five in number, who shall be appointed by, and shall hold their office during the pleasure of the Convention; and all vacancies occurring in their number shall be filled by the Convention. The said Trustees shall continue to keep the said fund, as it is now kept, in two parts or portions; one portion thereof to be called the Disposable Fund, and the other portion to be called the Accumulating Fund.

Section II.—It shall be the duty of every Rector or Minister having charge of a congregation in this diocese, to cause an annual collection or contribution to be made by said congregation in aid of the fund for the support of the Episcopate: and in case of a vacant parish, this duty shall devolve on the Wardens and Vestrymen. The amount of each annual collection or contribution shall be paid to the Treasurer of the Trustees of the Episcopal Fund, and shall be reported by the Trustees to the Convention, at the next stated meeting thereof, after such collection or contribution shall have been made, and shall be entered on its journals. The moneys thus raised shall be added to that portion of the fund designated "The Accumulating Fund," which shall be kept by the Trustees in a regular course of accumulation, without diminution, until by such accumulation it shall amount to such sum as, being added to the disposable fund, the whole shall amount to at least one hundred thousand dollars, or until the Convention shall otherwise direct. The interest or income of the disposable fund shall be subject to the order and direction of the Convention.

Section III.—All moneys belonging to the said fund shall be loaned by the said Trustees upon security of real estate, or invested in stock of the United States, or of any of the States, or of the City of New York, at their discretion; and all securities and investments shall be taken or made in their corporate name above mentioned, and they shall have power, from time to time, to change such investments. A statement, exhibiting the condition of the said fund and securities, together with all receipts and disbursements, shall be reported to the Convention at every stated meeting thereof, signed by the Trustees, or a majority of them.

Section IV.—The former "Canon XIII. of the Episcopal Fund" is hereby repealed.

ON ADMISSION OF CERTAIN CHURCHES INTO UNION WITH CONVENTION.

Section I.—All Churches which have been or may be, erected by one or more individuals, or by any body corporate in which public worship and services have been conducted for the period of one year preceding, and shall continue to be conducted thereafter, according to the doctrines, rites, ceremonies and usages of the Protestant Episcopal Church in the United States, and in which the officiating ministers, regularly settled, shall be canonically resident in good standing in the Diocese, may be admitted into union with this Convention.

Section II.—The evidence to entitle such Churches to such admission shall consist of a certificate to be made and signed by the officiating clergy of such Churches, and at least ten male members of full age belonging to the congregations of such Churches, setting forth the facts which, according to the preceding section, entitle such Churches to such admission, and of the Certificate of the Bishop, or if there be no Bishop, or if he be unable to act, then of the Chairman of the Standing Committee, endorsed thereon, to the effect that satisfactory proof has been exhibited to him of the truth of the facts stated in such certificate, and that he approves of the admission of such Church into union with the Convention.

Section III.—The evidence to entitle the officiating ministers of such Churches to admission into the Convention, shall consist of the certificate of the Bishop, or if there be no Bishop, of the Chairman of the Standing Committee, stating the facts entitling such clergy to such admission.

Section IV.—The evidence of the appointment of the Lay Deputies to the Convention by such Churches shall consist of the certificate of the officiating clergy, and of not less than five male members of the congregation, of full age, of their due appointment and qualifications.

Norwich University.—We learn from the Boston Times, that the first commencement of Norwich University, Vermont, under the new president, the Rev. Edward Bourns, a presbyter of this diocese, was held on Thursday, the 21st of August last. Addresses were delivered by Roswell Park, D. D., of Connecticut, Professor King, of Newbury, Vermont, and the Hon. Caleb Lyon, of Lyonsdale, New York. The exercises are said to have been of a highly gratifying and creditable character, and the prospects of the institution for the coming year, very encouraging.

We were pleased, to see that our friend the Rev. A. D. Cole of Nashotah, was made D. D. by the trustees of this university.

From the Gospel Messenger we learn that the Trustees of Geneva College, at their last commencement, conferred the degree of LL. D. upon the Rev. Edward Bourns.

☞ We regret to state that Bishop DeLancey has been compelled, by the death of his brother-in-law, Mr. Cooper, to suspend his visitation at Peekskill, and return to the north.

TO CORRESPONDENTS.

Choralis is unavoidably deferred.

Married.

In Christ church, Brooklyn, on the 11th inst., by the Rev. Wm. Long, Florentine Pelletier of Ogdensburg, N. Y., to Mary Titus, daughter of the late William U. Titus, formerly of this city.

CLERICAL CHANGES.

Rev. Andrew Mackie, of the diocese of New Jersey, to Rectorship of St. James the Less, Schuylkill Falls, Philadelphia county, Pa.

Rev. Samuel Durborow to St. Peter's ch., Phœnixville, Chester county, Pa.

Rev. J. H. Hobart has moved from 72 Franklin to 306 Fourth street.

The Rev. Henry Blackaller from Zion Church, Factory Point, Vt., to Grace Church, Mansfield, Ohio.

Died.

Departed this life, in Perth Amboy, N. J., Monday, the 8th September, in the 95th year of his age, Mr. Edward Brinley, for several years one of the Wardens of St. Peter's Church, in that city.

The deceased was born in Newport, R. I., and was descended from an ancient English family, one of his direct ancestors having been "Auditor General" of Charles the 1st, and after the Restoration, having held the same office under Charles the 2nd.

He had resided in Perth Amboy for the last seventeen years of his life, and ended his days in the midst of that circle of relations and friends who were nearest to him by the ties of nature.

Never, probably, was there a more remarkable instance of physical vigor, and mental consciousness, than were exhibited by this venerable man to the last. Although the snows of almost a century of winters had silvered his locks, yet death seemed to approach him with tardy and reluctant steps, as if his long continuance here in the flesh, but rendered the dissolution of his body the longer. His spirit for many days struggled to be free, with great throes—the *mortal* yet clinging to the *immortal*—till, finally, when God's own appointed moment came, calmly and sweetly his soul took flight from its earthly tenement to the presence of its Maker!

The summons to go hence came not to him unwelcome, nor found him unprepared. The Cross of Christ was his all-sufficient hope, the sole Refuge to which he clung, and "God is good, too good to me;"—as he expressed himself to him whose privilege it was to see him often, and administer to him the consoling ministrations of religion, and unite with him in the proper services which the Church provides. As he had long lived, so did he die, and was "gathered to his fathers, having the testimony of a good conscience; in the communion of the Catholic Church, in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with his God, and in perfect charity with all the world." His memory will be long venerated and blessed: his faults be forgotten; his virtues! may they be imitated and cherished!

Church papers will please copy.

H. L. E. P.

At New Haven, Conn., Aug. 30, Rebecca, youngest daughter of Horace H. and Maria G. Edwards. A brief tribute to this exemplary young Christian, is due, no less to her surviving friends, than to the Church, of which she was a devoted member and a bright ornament. In her infancy, she was grafted, by the sacrament of baptism, into the body of Christ's Church; and it may be truly said of her, that she was enabled, by God's regenerating spirit, to "lead the rest of her life according to this beginning." She was duly trained in the principles and duties of her religion; and when suitably prepared, renewed her baptismal vows in the ordinance of confirmation, and thereupon was admitted to the Holy Communion of the body and blood of Christ. In all her walk and conversation, she was meek, modest, and unobtrusive; but abundant memorials of her kindness, benevolence, and Christian zeal, are scattered in her path; and her living example of fidelity to Christ and his Church, will long be held in grateful remembrance. Amid the painful forebodings of approaching dissolution, she was calm, collected, and tranquil. Free to acknowledge and confess all her faults and imperfections, she still rested with such firm reliance on the merits of the Redeemer, to whose cause she had devoted her life, that she felt no dread of the change that awaited her. She was enabled to converse freely with her numerous relatives and friends, and especially with the young pupils whom she had instructed in the Sunday school, pointing out to them the way and the means of securing a happy life and a peaceful death. Many of the latter hours of her life were spent in fervent devotion, in which the thoughts and aspirations of an overflowing heart, found a ready medium of utterance in the glowing language of holy Scripture, and the Liturgy of the Church. Her end was perfectly peaceful and happy; and she passed away to her early reward, leaving her dying benedictions for those she had loved on earth, and whom she hoped to meet in the abodes of bliss.

"Blessed are the pure in heart, for they shall see God."

At Hartford, Ct., on the 10th inst., after a protracted illness, Rev. Thomas H. Gallaudet, LL. D., in the 64th year of his age.

At Cooperstown, on Sunday last the 14th inst., James Fenimore Cooper, Esq., in the 62d year of his age.

In Louisville, August 15th, Mr. Solomon Vr. Grant. While our community in general regret the loss of one whose kindness of heart, strict integrity, and general exemplariness of life made him a valuable member of society, a large circle of intimate friends mourn for Mr. Grant with no common sorrow.

Yet that sorrow is chastened with the best and most consolatory hopes. The virtues which won for him their regard, inspire them with the confidence that he is gone to receive a higher reward than their esteem. Mr. Grant was a Christian professed and practical. Early in life he entered into covenant with the Lord, and he faithfully kept his vows unto the end. Circumstances of unusual affliction tried his faith in his last hours.

Stricken down suddenly himself, while the hand of death was upon him, his wife lay by him in extreme danger, and his only son, a youth of great promise, intelligent, generous, affectionate, and of manly form and bearing, died before his eyes. But even then his trust did not falter. His last words to his wife were that the Lord was his support, and his rod and his staff would sustain and comfort him when he passed through the valley of the shadow of death. On being asked if he felt resigned to the Lord's dispensation towards him, he replied "Perfectly, sir, perfectly;" and shortly afterwards breathed his last without a struggle. Long will his virtues, his piety, the severe trial he had to endure at the last, and his resignation under it, be remembered by the friends who knew him, and who stood beside his dying bed. From the example of his peaceful end they are assured that "blessed, even in the hour of death, are they who die in the Lord."

Notices.

☞ The Congregation of the Free Church of the Good Shepherd, Rev. Ralph Hoyt, Rector, have moved from Market St. to Chatham Hall, No. 5 Chatham Square. Service commences at 10½ A. M. and 3½ P. M. Seats free.

SCHOOL. NEW HAVEN, CONN.

The Winter term of the Misses Edwards' Boarding and Day School for Young Ladies, will commence on Wednesday, Oct. 1st.

New Haven, Sept. 15, 1851—3t$

PASTORAL AID SOCIETY.

The Annual Meeting of the Pastoral Aid Society will be held in the Vestryroom of Grace Church in this City on Tuesnay the 23rd inst. at 5 o'clock P. M; when the Annual Report will be read and the Council for the ensuing year elected.

Sept. 17th 1851.

NOTICE.

The Annual meeting of the corporation for the relief of widows and children of clergymen of the Protestant Episcopal Chnrch in the State of New York, will be held in the Sunday School room of St. John's chapel, New York City on Tuesday the twenty-third day of September at 5 o'clock P. M. J. W. DILLER, Sec'y.

Brooklyn, Aug. 23, 1851—tamg

*** The next Session of the Gen. Theological Seminary of the Protestant Episcopal Church will commence on Monday, Oct. 6th. Candidates for admission who are not Bachelors of Arts are expected to produce a certificate from their Bishop that they are Candidates for Holy Orders with full *literary* qualifications, or a satisfactory certificate of classical and scientific attainments. Those who have not been admitted as Candidates for Orders must also bring testimonials of moral and religious character. *All* applicants for admission must stand an examination on the Primary Elements of the Hebrew Tongue; on the Greek Grammar, and the original Text of the Gospels and the Acts; and on the Rules and Principles of English Composition, with a specimen of Composition. The students and candidates for admission are requested to assemble in the Chapel at 9 o'clock A. M., of the day above specified. (Signed,) Benj. I. Haight.

Chelsea Square, N. Y., Aug. 25.] Dean of Faculty.

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 10th inst.

St Anna's, Fishkill Landing, Rev J J Robertson, D D, 14 60; St Paul's, Po'keepsie, Rev A D Travers, 12 40; St Pauls, Windham, Ct, Rev H Edwards, 1 19; Miss C S Edwards, New Haven, sub, 2; Rev E Bourns, Vt, sub, 2; fem aux soc of Morris, by Rev W H Hill, 10; total 42 19.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treas'r and Agt.

New York, Sept. 17, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 10th inst.

St Anna's, Fishkill Landing, Rev J J Robertson. D D, 20 40; Zion, N Y, Rev R Cox, 12 43; Miss Edwards, New Haven, sub, 1; J Atwill, don, 2; Zion, Morris, Otsego, 5; total 40 83.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treas'r and Agt.,

New York, Sept 17, 1851. 20 John street.

LITTELL'S LIVING AGE, No. 384, 12½ cents.

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11. Island of Cuba, *Eng. and Amer. Papers.*
12. Osgood, the Painter, *Day Book*

With poetry and short articles.

Published weekly at six dollars a year by E. LITTELL & CO., Boston.

And sold by Dewitt & Davenport, Tribune Buildings, New York.

CHURCH MUSIC.—Mrs. Pettigreu, a most accomplished Soprano Singer, wishes to make an engagement to sing in a Protestant Church. She observes at the same time, that she is ready to receive pupils for singing and playing the Piano Forte at her residence. She refers for particulars to the Messrs. Scharfenberg & Luis, Broadway, and Schuberth & Co, 257 Broadway. Please to apply Tuesday, Wednesday, Friday, Saturday, from 11 o'clock, A. M. to 2 P. M., No. 11 Amity St., one block from Broadway. 1t$

JUST PUBLISHED.

A NEW VOLUME Of Religious Lyrics called Poems by a Priest. (Rev. William Augustus White,) Salisbury, Md, King & Baird, Printers, Philad.

Also the other works of the same author:

LYRICS by W. A. W. and FOLLOWING JESUS and Other Poems. For sale by STANFORD & SWORDS, Church Publishing House, 137 Broadway.

Sep 20-3t$

A LADY Wishes to obtain a situation as Governess. She has had much experience and can show unexceptionable testimonials. A home in a family of the P. E. Church particularly desirable. Address W. R. Union Post Office, N. Y. Sept 20—3t$

ORGANIST.

AN EXPERIENCED ORGANIST Wishes a situation in an Episcopal Church either in this city, or Brooklyn, will take entire charge of the choir, if desired. Address "Organist" this office. 1t$

ST. THOMAS'S HALL, New Windsor, Orange Co., N. Y. Rev. Reuben Riley, Rector.

This Institution will commence its Winter Session on the First Moonday in November next.

The charge for the Scholastic year of ten months, is $250, payable in advance—viz: $125 on the first Monday in November, the beginning of the Winter Session, and $125 on the first Monday in May, the beginning of the Summer Session. This charge includes Tuition, Board, Lodging, Washing, Mending, Fuel and Lights.

Modern Languages, Music, Drawing, Books, Stationery, and Medical attendance, are separate charges.

When two Pupils are sent from the same family, the charge will be $200 each; when three pupils are sent from the same family, $175, each.

The months of April and October are the Vacations.—To those Boys who remain in the Institution during vacation, there will be an additional charge of $12 for Board.

Pupils will be received at any period of the Scholastic year and charged from the date of entrance.

Post Office, Newburgh. Sept 13-2m

A YOUNG LADY Desires a situation as Teacher. She is prepared to give instruction in all the elementary English branches, and Drawing. She would prefer a situation with some family or school connected with the Episcopal Church.

Reference: Rev. Gorham D. Abbott, "Collegiate Institution for Young Ladies," Union Park, N. Y., to whom any communication may be addressed. Sept 13—3t

MOUNT WASHINGTON COLLEGIATE INSTITUTE, No. 218 Fourth St., corner of Macdougal, on Washington-square, (Messrs. Clarke & Fahning, Principals,) will open its ninth School year on Monday, the 15th of September, when the enlargement of the school building will be complete. It is hoped that the opening of this Institution a few days later than usual will be more than compensated to its pupils by the increased advantages they will derive from the addition of a set of new rooms for the use of the School, and a corresponding addition of instruction in all the departments of study.

It has ever been the aim of the Principals of this Institution to carry school education to the highest possible degree of perfection; they accordingly selected this location, unsurpassed for its beauty and healthfulness, and having purchased the lot, built thereon the main part of the present edifice, with rooms specially fitted for instruction; and with the new addition, ample in size and number for two hundred pupils, devoting three entire stories of the Building to the use of the School. Being a corner house, the entrance to the dwelling part occupied by one of the Principals, is No. 218 Fourth st. and that of the School, No. 158 Macdougal st.

Circulars for particular information may be obtained at the Bookstore, Nos. 199, 200 and 285 Broadway, also No. 145 Nassau st, No. 49 6th av., at the Drug store, Union Place, Hotel, corner of Broadway and 14th st., and at the Institution. The following patrons of which are regarded as appropriate REFERENCES.

Rev. John Lillie,	Rev. J. M Macdonald,
Rev. Samuel Seabury, D.D.,	Hon. J. L. Mason,
Hon. Wm. F. Havemeyer,	Prof. Charles A. Lee, M.D.,
Prof. C. R. Gilman, M.D.,	James B. Kissam, M.D.,
Charles Dickinson, M.D.,	A. S. Ball, M.D.,
Alex. J. Clinton, M.D,	E. Vanderpool, M.D.,
S. R. Kirby, M.D.,	S. P. White, M. D.,
John Newhouse,	J. S. Woodward,
E. Payson Clark,	Wm. Lowerre,
P. A. Hargous,	E. K. Collins,
John J. Phelps,	George D. Phelps,
M. O. Roberts,	Theodore Bailey,
Chas. M. Connolly,	E. M. Brintnall,
John A. C. Gray,	C. A. Baudouine,
A. Aranguren,	Jesse Browne,
Geo. B. Browne,	F. C. Havemeyer,
Matthias Clark,	Caleb Brush,
M. C. Brooks,	Wm. A. Kobbe,
Morris Hilger,	Wm. H. Harbeck,
J. Burdett,	J. E. Bulkley,
E. H. Burger,	R. Burlew,
E. C. Center,	M. J. Henriques,
Nicholas D. Herder,	G. Hessenberg,
Philip Henry, Jr.,	Wm. H. Hewitt,
Wm. H. Coles,	John Copcutt,
[illegible] W. Coleman,	B. D. K. Craig,
David Demarest,	Justus E. Earle,
W. H. Falls,	John Fairbanks,
George Farmer,	Louis S. Fellows,
A. W. Gabauden,	James W. Halsted,
Charles Lowther,	David Magie,
D. R. Martin,	Charles Meigs,
George Miln,	Ebenezer Monroe,
M. H. Newman,	F. A. Palmer,
Robert Parrow,	Charles Partridge,
Adam Pentz,	Wm. Black,
John C. Perrin,	John Pryer,
James Robinson,	Samuel B. Romaine,
Francis P. Sage,	A. M. L. Scott,
George G. Smith,	William Starling,
Thomas J. Stevens,	James S. Sturges,
George H. Swords,	Aug. B. Therriot,
W. M. Vermilye,	Daniel Walker,
Wm. A. Wheeler,	Wm. W. Wilson,
Wilmot Williams,	John C. Work, &c, &c.

Sept 13-2t

COLLEGIATE SCHOOL, 95 Mercer Street, will be re-opened on Monday, 8th September next. Circulars can be obtained at the bookstore of Robert Carter, & Brothers, 289 Broadway.

This school will be removed in November next to the building now erecting in West Fourteenth st., No. 71.

The course of instruction heretofore pursued for so many years, will be continued. Young gentlemen intended either for College or Commercial life, can obtain the requisite preparation.

Sept. 13, 4 T. WM. FORREST, Principal.

Poetry.

Not very far.

Surely, yon heaven, where angels see God's face,
Is not so distant as we deem,
From this low earth? 'Tis but a little space,
The narrow crossing of a slender stream;
'Tis but a veil, which winds might blow aside;
Yes, these are all that us of earth divide
From the bright dwelling of the glorified—
The land of which I dream.

These peaks are nearer heaven than earth below;
These hills are higher than they seem;
'Tis not the clouds they touch, nor the soft brow
Of the o'erbending azure as we deem.
'Tis the blue floor of heaven that they upbear;
And, like some old and wildly-rugged stair,
They lift us to the land where all is fair—
The land of which I dream.

These ocean waves, in their unmeasured sweep,
Are brighter, bluer than they seem;
True images of the celestial deep—
Fed from the fullness of the unfailing stream—
Heaven's glassy sea of everlasting rest,
With not a breath to stir its silent breast,
The sea that laves the land where all are blest—
The land of which I dream.

And these keen stars, the bridal gems of night,
Are purer, lovelier than they seem;
Filled from the inner fountain of deep light,
They pour down heaven's own beam;
Clear speaking from their throne of glorious blue,
Of accents ever ancient, ever new,
In the glad home above, beyond our view—
The land of which I dream.

This life of ours, these lingering years of earth,
Are brighter, swifter than they seem;
A little while, and the great second birth
Of time shall come, the prophet's ancient theme.
Then He the King, the Judge, at length shall come,
And for this desert, where we sadly roam,
Shall give the kingdom for our endless home—
The land of which I dream.

Selected Matter.

From S. P. G. Quarterly Paper, for July.

Diocese of Antigua.

Church of All Saints, Island of St. Thomas.—Two of the West Indian Islands, Santa Cruz and St. Thomas, are subject to the crown of Denmark. The King, however, has placed the English Church in those islands under the jurisdiction of the Bishop of Antigua. In the Society's *Report* for 1849 is found the following pleasing account of All Saints Church in the island of St. Thomas:—

Self-denying and unfailing were the efforts for a considerable period to raise means for its erection. In 1847 the congregation united in laying by each a sum of not less than a half-penny, and not exceeding a shilling, per week. In this way, in a year's time, about 2,000 dollars were collected. A general appeal was then made throughout the island, which brought about $4,500 more. With this added to the former sum, the building was commenced, and the following is the account of an eye-witness of the progress and completion of the good work:—

"One of our vestrymen, a gentleman of taste, undertook the superintendence of the building, and gave every material assistance through its progress. The stone was furnished at a cheap rate by another gentleman, who was happily building near us at the time. It was brought down from the quarry on the heads and shoulders of our own people, who, to the number of 300 or 400, worked *during the moonlight of the fine months*. The readiness and industry which was exhibited in this part of the labor was in the highest degree interesting. The masons and carpenters gave up as a donation a certain portion of their weekly wages, while *the women added their mite in carrying stone and mortar*. The planters, also, sent in gratuitously from the country whatever stock was necessary for the purposes of carting. In many other ways, not necessary to mention, important assistance was derived. During the whole progress of the building the ladies were indefatigable in soliciting and procuring subscriptions. In addition to other kinds of aid, $8,000 dollars in money was raised and expended. The edifice was thus erected, and put in a proper state for consecration, and it was set apart for the service of God on the 21st of November, 1848, by his Lordship the Bishop of Antigua. 'Hitherto hath the Lord helped us.' It is impossible for the minister adequately to express his feelings of devout gratitude and admiration for the real perseverance and energy which have been put forth in this work and labor of love. It is firmly believed, all things considered, that few instances can be shown in our day of a deeper interest in the cause of religion, of a more devoted attachment to the Church of Christ, and of a greater degree of self-denial and exertion, than have in the present instance been manifested. . . .

"May the Church of our Fathers not be unmindful of a distant branch of her communion, feeble in resources, but strong in a loving and unchanging attachment to her doctrines, her discipline, and her worship."

The following is his Lordship's account of his visit on the occasion in question:

"December 22nd, 1848.

"You have a statement enclosed of my late visitation of Tortola, and the congregations in the Danish islands, Santa Cruz and St. Thomas. The confirmations mentioned at Tortola and the Danish islands complete my third series of confirmations since my consecration; the total number in the three series I find to be 5,005 persons.

"I enclose a copy of a photogenic view of the new, in fact, first, English Church, All Saints, in St. Thomas's, which I had executed the day after the consecration. I cannot, however, forbear observing, that the *exertions and sacrifices* of this congregation, consisting, for the most part, of persons in humble and poor circumstances, are beyond praise. I am most fully persuaded that the visits of the Bishop, first commenced by Bishop Coleridge, and regularly followed up by me, and the occasional visits of other Ministers of the Church, have contributed to foster that spirit of zeal which has led to the important result of the erection of the church, which will be a blessing to all the members of our Church resident in that colony, and to those that from time to time may visit it on the emergencies of business."

From the Morning Chronicle, July 28.

Consecration

the Roman Catholic Bishops of Clifton and Shrewsbury.

Yesterday morning the Catholic Church in St. George's-fields was the scene of a ceremony which has not been performed in this metropolis for more than 300 years, viz., the consecration of two Roman Catholic prelates with English territorial titles.

Immediately after the conclusion of "ten o'clock mass" the church began to fill, and by the time that the service commenced—a few minutes after eleven o'clock—there was scarcely standing or breathing room.

Soon after the arrival of Cardinal Wiseman, the consecrating Bishop, a procession emerged from the sacristy, and, passing between a double row of acolytes in white surplices and with lighted tapers, stood before the high altar, which was decorated with wax lights and flowers. The two bishops elect were robed in the simple sacerdotal vestments—Dr. Burgess, the "bishop elect" of Shrewsbury, and Dr. Brown, the "bishop elect" of Clifton, being each supported by two bishops. These right reverend gentlemen were in their pontifical robes, each wearing the mitre. Cardinal Wiseman also was attired in his pontifical robes. Several of the leading members of the Catholic priesthood were present, besides ten of the newly-created Bishops.

The procession stopped before the altar; and Cardinal Wiseman and the bishops having seated themselves, the "Gloria in Excelsis" and "Kyrie Eleison" were sung, the Gloria being performed at the full pitch of the very powerful organ, and with a very solemn effect. After these, and the chant "Ecce Sacerdos," the Cardinal, with the Bishops, proceeded to the consecrating altar—it being a general rule in the Catholic churches to have a special altar for the consecration of newly elected prelates. Here a short prayer was said aloud by the Cardinal, the choir responding: at the conclusion of which Drs. Brown and Burgess were severally presented to him as chosen for the dignity of the prelacy. The two bishops then pronounced the oath, kneeling before the Cardinal, who afterwards put the ususal questions as to the faith of the candidate in the Holy Catholic and Apostolic Church. These having been answered, a Confiteor and Credo followed, and the ceremony of the investiture was performed. The bishops elect were disencumbered of their simple robes, and were invested with their episcopal garments, the golden pectoral cross, sandals, stole, chasuble, and maniple. The Litany of the Saints was then sung, the bishops elect kneeling and bending their heads forward, and the Cardinal, at the conclusion, reciting a short prayer for their sanctification and consecration, making at the same time the sign of the cross over their heads. The Cardinal then laid upon the shoulder of each of the kneeling candidates the Book of the Gospels, and, as it is termed, they received from him the tradition of the Holy Scriptures. The prayers of the mass were here proceeded with, and then followed the anointing. This ceremony consists of making the sign of the cross upon the foreheads of the kneeling candidates with consecrated oil or "chrism," the oil so used being blessed with much ceremony every Maundy Thursday, and reserved for occasions such as this, and for the Roman Catholic sacrament of confirmation. The Cardinal anointed their foreheads and hands, the oil being afterwards carefully wiped away. During this observance the organ and choir gave forth the "Veni Creator," the Cardinal himself singing the first and second verses. The croziers and episcopal rings worn by Roman Catholic prelates were then presented, having been previously sanctified and sprinkled with holy water. The new bishops then received the Gospel and the kiss of peace, thus rendering the ceremony complete.

The mass was now regularly proceeded with, the new bishops together partaking of the Holy Communiom after the elevation of the host and chalice. After the Paternoster, and previous to the "Ite missa est," or signal for the congregation to depart, the bishops were presented with their mitres and gloves, and receiving the Cardinal's benediction, and acknowledging his authority by three genuflections, and then walked twice round the church, accompanied by four bishops and four clergymen, the organ playing a Te Deum.

Some of the most distinguished foreigners in London were present at the ceremony, and at its conclusion congratulated the two bishops on the ratification of their titles. The prelates who officiated dined in the evening with Cardinal Wiseman.

It was observed by the reporters that the usual question, "*Habetis Apostolicum Mandatum?*" (Have ye the Papal brief) was omitted. It is replied by one of the Papal Journals that it was read previously *in private* through permission of the Pope. A sensible arrangement to save a few £100 fines.

To the Editor of the Morning Chronicle.

Sir, In noticing last week the Archbishop of Canterbury's use of Church agitation by a party in Adelaide as an argument against Convocation in England, I was unable at the moment to refer to the correspondence between the governor of the colony (chairman of the Church Society meeting,) and the Rev. W. Woodcock, consequent upon the governor's resignation of the situation of patron of the society. I have since found the newspaper in question, (the *South Australian Register* of the 21st January,) and I am more than surprised at the archbishop's allusion to the matter at all; especially when I have reason to believe that he had in his possession a letter from the Bishop of Adelaide, accompanying the resolutions of the general meeting to which I referred, stating shortly the scope and tendency of the movement. And what is that M'Dermott-Woodcock movement, as set forth in this published correspondence?—no less than to condemn "the unwarrantable attempt on the part of the Australian bishops to tamper with the authorized standards of our faith, and virtually to infringe on the prerogative of the Crown" (*vide* Mr. Woodcock's letter to the governor.) This is the language of a missionary priest of our church in the important colony of Adelaide, when writing to the governor on the minutes of a Sydney conference of six bishops of the Church, publicly declaring in those minutes their conviction that the formularies of our Church do explicitly, without subterfuge or equivocation, set forth the doctrine that infants are regenerated in and by baptism, made children of God, and inheritors of the Kingdom of Heaven. But further, this priest of the Church of England in Adelaide has—may I say, the assurance to add, that had "his earnest deprecation, his respectful monitions been listened to by his diocesan, before his departure for Sydney, he and the Church in Adelaide would have been spared, in a measure at least, the affliction of seeing the error of his lordship in joining his brethren in the rash and unwarrantable attempt virtually to supply a new article of faith." Now the question for the Church at large is, not whether the archbishop was wise or fair in alluding to Adelaide at all in the debate on Convocation (there can be no question of his having given a triumph to a violent party in the Church of Adelaide by so doing,) but whether he thinks it advisable, or conducive to religion or the salvation of souls, that the Church should "halt between two opinions" on the subject of baptism—whether it is conducive to the advance of truth that clergy shall be sent to proclaim in the colonies "uncertain sounds" on the plain written letter and doctrine of the Prayer-book; and whether the opposition of such a mixed multitude, ignorant as to doctrine and Church principles, should be allowed weight in an argument upon the great question, as between the Church and the State, of synodical action in the Church generally.—I remain, sir, your obedient servant.

July 22. C. W. S.

[*Morning Chronicle*.

From the Irish Ecclesiastical Journal.

The Spirit of Presbyterianism.

Our readers are aware that the chief instigators of the latest form of Irish political agitation—the tenant-right league—are the Roman Catholic clergy, headed by Dr. Mac Hale. It is also notorious, that among the most active of the agitators, several Presbyterian teachers have, from the first, been conspicuous. We have refrained from alluding to this recent instance of union between Romanists and Protestant dissenters—a union by no means novel in our history, especially when the Church was to be assailed—because we thought it unfair to fasten upon the whole Presbyterian body, what might have been the act of a few individuals. There is, however, no longer any reason for such reserve, inasmuch as the most violent of the Presbyterian orators at the meetings of the League, a Mr. Bell, has been elected a few days ago, by "an overwhelming majority," Moderator for the ensuing year of "the Synod of Armagh and Monaghan"—a most important section of the Irish Presbyterians. By this election Mr. Bell's proceedings in the political line have received the solemn approval of this numerous Presbyterian community; and that extremely "Protestant" body has given in its public adhesion to the social doctrines and conciliatory pastorals of Dr. Mac Hale.

But on this same occasion another measure was adopted by the Presbyterian Society to which we are anxious to draw attention. We have been told of late, from pulpit and from platform, that it was the duty of "all denominations of Protestants" to forget "minor differences" (as they are called), and to unite in one combined movement in opposition to Rome. The fact to which we have refered above affords a curious illustration of the opposition to be expected from Presbyterians to the aggressive designs of Irish Romanists; while the following circumstance will show that, although quite ready to unite with Dr. Mac Hale, they cannot allow even the present occasion to pass without exhibiting the full degree of that hostility to the Church, which—while we entirely admit that it is *essential* to the religious system of the disciples of John Knox, so many of our "liberal" Churchmen are solicitous to ignore. Our newspaper authority informs, that—

"The question of Papal aggression was introduced in a lengthy series of resolutions by Mr. M'Alister, of Armagh; and an overture on the same subject, but *referring in condemnation to Anglican prelacy also*, was presented by the presbytery of Ballibay. A long and angry discussion ensued, and at its conclusion, on the day following, a committee was appointed for the purpose of modifying the resolutions, so as to insure unanimity by embracing the main points of the two overtures. This desirable end being attained, the resolutions *were unanimously adopted*, the sixth running to the effect following:—

"That this Synod, viewing with dread the rapid progress of the Puseyite heresy throughout the British dominions, and believing that its Romeward tendency has lately encouraged the Bishop of Rome to set up his anti-Christian hierarchy in England, they *hereby declare that prelacy, whether Anglican or Roman, in its polity and its spirit of civil and ecclesiastical supremacy*, ignores the parity of its ministers, claims lordship over God's heritage, contravenes the headship of the Lord Jesus Christ, and *they resolve to bring the whole subject under the solemn consideration of their people*.'"

CHURCH SCHOOL FOR BOYS.—English, Classical and Mathematical, at 108 West Twentieth St., under the pastoral care of Rev. W. A. Muhlenburg, D. D. ISAAC D. VERMILYE, Principal.
The fall term of this institution commenced on Monday, Sept. 1. Aug. 30—3t$

TO PARENTS AND GUARDIANS GOING SOUTH.
A LADY Long accustomed to Teaching and able to give satisfactory reference from her present situation wishes to engage as Governess in a respectable family.—She is a good English, and French scholar, understands Music and Drawing, as well as the management of children. None need apply but those determined not to interfere with her in the discharge of her duties.
Address W, 59 Second St., N.Y. Sept 6—3t$

A CARD.
REV. S. A. CRANE Will receive into his family at East Greenwich, R. I., a few pupils to be instructed in the usual branches of an English and Classical education. He will be in New York on the 24th inst., to receive applications and may be found at the S. S. Depository, No. 20 John St., between the hours of 12 and 2 o'cl'k on that and on every day during the sitting of the New York Diocesan Convention. Reference in the mean time may be had to John W. Mitchell, No. 75 Nassau St. N. Y.
Sept 6—4t

SCHOOL BOOKS AND SCHOOL STATIONERY at T. J. Crowen's Miscellaneous Bookstore, 599 Broadway.
Teachers and Parents are respectfully solicited to call at the subscribers store for any books they may require in the various branches of education. He promises to sell at as low prices as any other establishment in the city.
Constantly receiving all the new and light literature of the day.
Call and Wedding Cards neatly engraved and printed.
Bookbinding in various styles. 4t$

A YOUNG MAN who has been engaged during the last four years teaching Geometry, Surveying, Algebra, Mensuration, with the common English Branches, and who has had some experience in teaching the elements of Latin, is desirous of obtaining a situation as teacher in a respectable Academical institution. The best of reference given. Apply to A. C., at the office of this paper Aug 30—1t$

REPORT FOR AUG., of the New York Life Insurance Company, 106 Broadway. This institution during the month of August, 1851, has issued Ninety-six new policies, viz:

To Merchants	29	To Manufacturers	5
Lawyers	3	Mechanics	11
Clerks	7	Agents	4
Farmers	5	Clergymen	3
Ladies	1	Machinists	
Physicians	4	Public Officers	2
Hotel Keepers	3	Planters	0
Builder	0	Navigators	0
Teachers	3	Others	16
	55		41
Total for the month,			96
Whole number of policies issued by the Company,			7401

Accumulated capital,
$360,000,
which is principally invested in New York and United States Stocks.
Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.
PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

BUNNELL & PRICE will publish this day, pursuant to a resolution of the Missionary Committee, by Rev. John Frederick Schroeder, D.D., A CHART OF THE DIOCESE OF NEW-YORK, exhibiting in a map of the 31 counties in the Diocese all the places where are situated its Churches and Missionary Stations, and also furnishing, in a series of Tabular Views, the name and place of each Church and Station, the names of towns in which there are no Churches, nor Stations, the population of each town and county at five successive periods during the last 25 years, the number of Clergymen at twenty-two successive periods, from the time of the origin of the Diocese; the number of Parishes at twelve successive periods during the last 33 years, and Biographical and Chronological Records relating to Birth, Ekucation, Ministry, Consecration and Episcopate of each of the Bishops of the Diocese.
Price $1 50 in colored sheets; $2 mounted, colored and varnished. BUNNELL PRICE, Publishers, 121 Fulton st., N. Y.
N. B. The Evergreen for September also ready, 18d per no. Subscription $2 per annum in advance.
Sept. 6—tf

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.
The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.
MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

WANTED, in a Church School, of limited number, near Baltimore, an American or English gentleman, who is thoroughly competent to give instruction in the French language. He must have the power of government, and devote a large portion of his time to instruction, and supervision. To a communicant of the Protestant Episcopal Church, who has the requisite qualifications, a desirable home and ample compensation could be offered. One who can teach drawing preferred.
Address, FREDERICK GIBSON.
Sep. 6—4t$. Baltimore, Md.

CHURCH ORGANS.
HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars. enquire at the Manufactory.
New York, Sept. 6, 1851.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to ano imported.
Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.
"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.
"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

CHURCH SCHOOL.—ENGLISH, CLASSICAL and FRENCH INSTRUCTION.
190 West 19th St, third house from 8th Avenue.
Six Teachers are now employed in this Institution. Two in the English Departments; a teacher of Classics and Mathematics; a Professor of the French and Italian Languages; a teacher of Drawing and Ornamental Penmanship; a teacher of Vocal and Instrumental Music.
TERMS.
Boarders, $200 per year. Day pupils, $25, $50, and $100, according to studies pursued. School year begins Sept. 8th, 1851, and ends July 17th, 1852. Pupils can enter at any time, and as young as parents desire.
VISITORS:
Rev. Samuel Seabury, D. D.,
Rev. Eli H. Canfield.
PATRONS:
Floyd Smith, Wm G Wisner, Edward Roome, E B Sutton, John Lynde, Thos Cumming, Kingsbridge; E P Torrey, Jersey City; J R Onderdonk, Elizabethtown; John Mott, John M Stuart, O P Well, M D, J Stuart Gwynne, J Gilbert, M D, D R Hutchison, Brooklyn; Christopher S Bourne, Wm Porter, John Tait, S S Hinman, and others whose names and further particulars can be seen on the Circulars.
P. S. Churchmen of New York and vicinity are respectfully invited to visit this school.
WM. B. STOUGHTON, Principal.
Sept. 6—6t

THE COLLEGE OF ST. JAMES,
Washington County, Md.
(The Diocesan College of the Prot. Episcopal Church.)
THE TENTH ANNUAL SESSION, will open on Monday, October 6, 1851, and continue until the next "Commencement day," the last Thursday in July, 1852. New students are recommended to enter at the opening of the session, but are received at any time they apply, and the charge is estimated from the date of their entrance.
THE COLLEGE
has the usual number of classes, and affords all the opportunities for a complete education, and at the successful termination of the Collegiate course, confers on its graduates the usual academical degrees.
THE GRAMMAR SCHOOL,
immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes.
The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School.
IN THE MERCANTILE CLASSES,
the study of the Greek Language is omitted and its place supplied by additional studies in Modern Languages, Book Keeping, &c.
The situation of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.
"Kemp Hall," a new building, 90 feet by 40, will be ready for occupation in the course of the next session. In addition to the former corps of Professors, the Trustees have recently appointed Hugh Davey Evans, LL. D., Lecturer on Civil and Ecclesiastical Law, and John H. Alexander, LL. D., Lecturer on Physics and Chemistry.
The whole annual charge (the same in the College and Grammar School), for the session of ten months, is two hundred and twenty-five dollars, payable semi-annually in advance.
Applications for admission, to be made to
REV. JOHN B KERFOOT, D.D., Rector,
Aug 23-8t College of St James P. O., Maryland.

HOOPER'S CHURCH BELLS.
THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.
BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

MOUNT OLIVET CEMETERY.
AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.
Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.
Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.
Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.
THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.
The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.
The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.
Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.
Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.
Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.
Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

Published and for sale by
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:
BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	3 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Commmon Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " " 2, "	"	6 00
" " " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " " 2, "	"	6 00
" " " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:
"Questions on the Book of Genesis," Parts I. II. Price $6 per hundred each.
These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."
The Church Catechism Simplified by Question and Answer; by a Member of the Diocese of South Carolina. Price $3 per hundred.
In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.
Scripture Reading Lessons for Young Children, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.
"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to brnig back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.
For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."
That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.
"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.
"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.
The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.
We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.
That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."
* * * * * * * *
"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper*.
PERIODICAL.
The Children's Magazine, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.
Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.
CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.
FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 11, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.
FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.
Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.
THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

BOARDING SCHOOL FOR BOYS.
ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19—tf

CHURCH BELLS.
AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.
Theodolites, and all kinds of Levelling and Surveying Instruments on hand, and made to order,
ANDREW MENEELY.
West Troy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer, They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.
Rev. P. A. Proal, D.D., Rector; Miss Mary Proal, Principal.
THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.
Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.
The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.
The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

ST. MATTHEW'S HALL,
Port Colden, Warren County, N.J.
THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
For further information or entrance, early application should be made to the
tf REV. P. L. JAQUES, Rector.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
No. 11 Wall Street.
THE FUNDS of this Company, on the 1st August, 1851, amount to over
$1,300,000,
and the annual income is now about $550,000—Charter perpetual.
This Company commenced business in May, 1845, and the success attending its operations is unprecedented.
The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.
Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.
Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.
Persons who desire, may pay quarterly or semi-annually.
No risk is taken exceeding the amount of $10,000.
All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed
The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.
Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.
Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.
ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. Miller, Secretary.
L. C. Grover, Counsel. Aug 16.tf

CLERICAL TAILOR.
NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. Ae respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, 5ad the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, nawely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

HOBART HALL ACADEMY.
HOLLAND PATENT, ONEIDA CO.,
12 miles North of Utica, via. Stage daily (Sundays excepted) from York House, Whitesboro' street.
FALL TERM
Commences Monday, Sept. 1st, 1851. Under the care of competent teachers, thorough and vigorous instruction will be imparted, which, combined with the quiet seclusion and universal healthiness of the place, must render this a desirable preparatory school for youth, and the Trustees of the Institution feel no hesitation in recommending it to the notice of parents and guardians.
A limited number of students will be taken into the family of the Rector of the Parish, who has had long experience in the management of literary institutions.
Terms, $150 per annum, without incidentals, payable half yearly in advance. By order of Board of Trustees.
REV. J. W. BRADIN, President.
W. W. DeAngelis, Sec'y.
References:
Rt. Rev. Wm. H. DeLancey, Geneva.
Rev. P. A. Proal, D. D., Utica.
Rev. George Leeds, "
J. Watson Williams, Esq., Utica.
Rev. B. I. Haight, D. D., New York.
Aug. 23. 3m

CHURCH ORGANS.
FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of for wardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.
THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.
Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the Protestan Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.
Officers for 1851:
President:
JOHN T. ADAMS, 87 Wall street.
Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.
Treasurer:
THOMAS P. CUMMINGS, 74 Beaver street.
Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

FIRE INSURANCE.
BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.
This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.
WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church.

Communications and letters on business post paid to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.